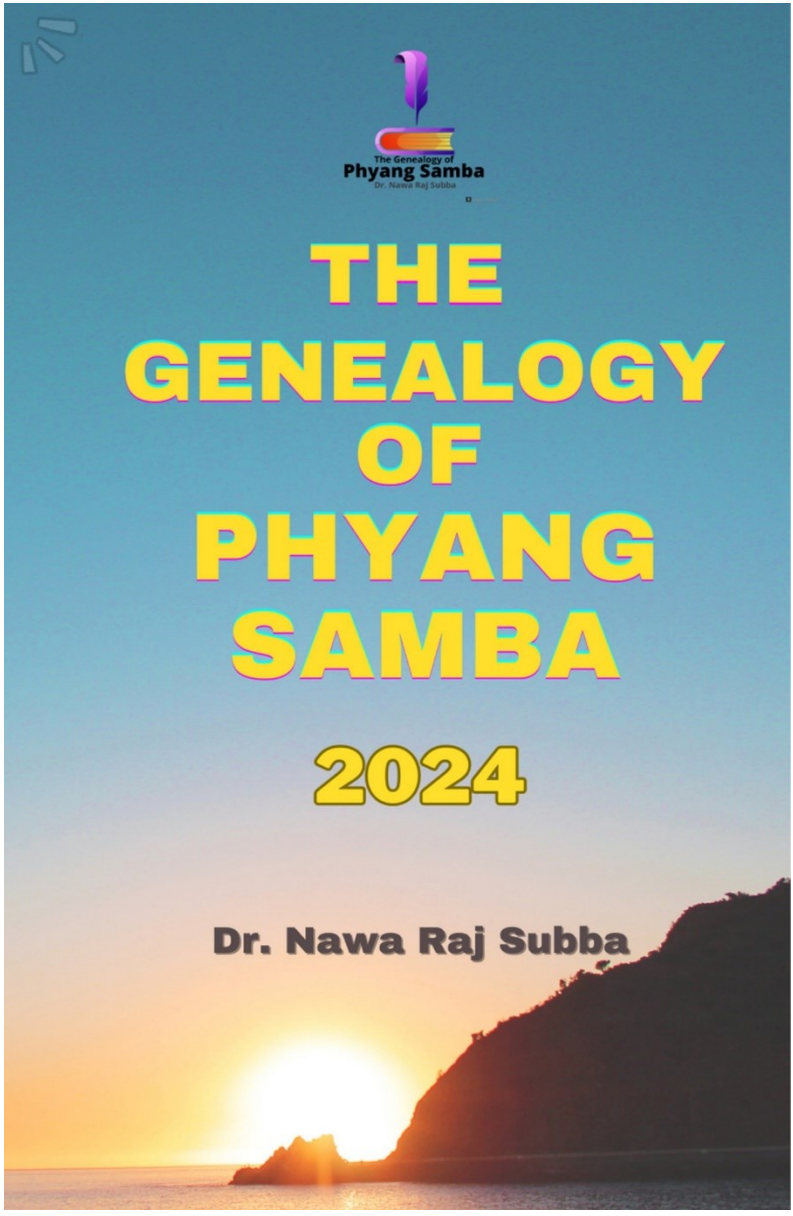

The Genealogy of
Phyang Samba
Dr. Nawa Raj Subba
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PHYANG
SAMBA
2024
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# The Genealogy of Phyang Samba 2024

**Dr. Nawa Raj Subba**

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The Phyang's genealogical tree of the book is derived from the data collected by knowledgeable data collectors or contact persons at the respective locations. The Samba-Phyang genealogical tree stands on the ground of the genealogy of blood-lined Kirat Limbus' genealogy, historical evidence, and events, Tungdunge Mundhum and Phyang Samba Origin Mundhum. The writer described and somewhere decoded the historical developments of Phyang Samba based on researchers' and scholars' views, relevant mundhum/purana, and historical facts. The study's objectives, relevant multidimensional references, and sources have guided the author's observations and conclusions.

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# Dedication



**Late Tek Bahadur Phyang Samba**

Birth: Feb. 18, 1946. Hangpang, Taplejung, Nepal
Death: Nov. 23 2020 HongKong, Residence: UK

This work is dedicated to him, who wisdom guided us and inspired the writing of this genealogy. He believed in the legacy of Phyang Samba dynasty, though he did not live to see this book completed. Even though he is no longer with us, his remembrance or spirit remain in our hearts. This Phyang Samba Genealogy 2024 honors his unfulfilled dream and contribution. May he find peace wherever he may be.

# Preface

Genealogy is not merely a collection of lists of family members in different regions or a set of generations. Since genealogy is an anthropological tool, it is also a reliable source of ethnic history and knowledge. It answers some important questions and decodes them in a factual manner. Genealogy not only connects family members; it also connects any ethnic history and identity living in and outside the country to the country's history. Therefore, the country's history and identity are found in the genealogy. The genealogy represents the historical and cultural identity of the nation. Knowledge of this kind is the foundation upon which history is shaped and nations are established.

Understanding our genealogy is a key to understanding our past. How was the concept of the present genealogy and the creation of the book-shaped work conceived? Who contributed to this? How much labour, time, and resources were used? Here, I am giving the overview of the Phyang Samba Genealogy 2024, which has been written and published. I am going to explain how the genealogy is being updated. I also share some of the author's bitter and precious experiences in writing and publishing genealogy.

**Which version of the Phyang Samba Genealogy 2024?**

Simply put, the book is the fourth publication on the Phyang Samba genealogy. In 1999, the outline of the first genealogy, 'Pheyanghang Samba Limbuko Bamsawali 2056' was published. Based on research carried out from 2018 to 2020, the study report was published in 2021 as a detailed genealogy, 'Kirat Limbu Sanskriti: Manavsastriya Bivechana'. The precise form of the genealogy is also published in the ebook 'Phyang Samba Genealogy 2021.' By updating that genealogy, this genealogy has been published in the printing press and is a hard copy book. Therefore, this is the fourth edition in terms of genealogical form.

**The Genealogy of Phyang Samba 2024: Why?**

On June 8, 2024, the Phyang Samba Society in Dharan welcomed the book *'Kirat Limbu Sanskriti: Manavsastriya Bivechana'*. The meeting decided to print a book on the genealogy of Phyang Samba. The gathering expressed its desire to make the Phyang Samba genealogy comparable to the bloodline lineage of Kirat Limbu. The meeting concluded once the author clarified the evidence's genealogical basis. The society meeting suggested that the genealogy of Phyang Samba be comparable to the Kirat Limbu lineage of Samba and other brothers originating from the Sen dynasty. Thus, the gathering recognised the evidence of the Phyang Samba family from the Sen dynasty to the present day. During the meeting, the

Phyang Samba society gave Dr. Nawa Raj Subba the task of compiling, analysing, writing, and publishing the Phyang Samba genealogy.

This Phyang Samba genealogy has been prepared against this background. However, this is not possible only through the efforts of the author alone. Remember, four generations have contributed to the preparation of this genealogy. A period of nearly seven decades has already tested the Phyang Samba lineage of Hangpang. Knowledge acquired over such a long period is the common property of all of us. It is also the responsibility of all of us to protect and promote it.

**Continue investigating the ancestry of the Mewakhola branch of Phyang Samba.**

According to the genealogy, huge branches of Phyang Samba were separated from Mewakhola around 1743 under the Kirat-Sen-Rai-Limbu genealogy. They sat in the Athrai Hangpang Chungwakhola (Phyang TB, 2019). The genealogy of the family of that branch was coincidentally written by Aita Raj Phyang (Generation 29, father of the author) and Sher Bahadur Phyang (Charkyamba/ Generation 28) of Hangpang. They intended to get the Kipat claim of the hereditary portion of land from their brothers in Mewakhola. In pursuit of this objective, they visited Mewakhola Taplejung to converse with the brothers (Phyang AR, 2056).

They sat down and discussed with their brothers in Mewakhola. The concerned distinguished elders sat

down and studied the old papers and genealogies in depth. At the same time, Aita Raj and Sher Bahadur, who had gone from Hangpang to Mewakhola as representatives, found the following: There were two sons of Phyang (Generation 21) named Tumyang Tya (22) and Tumyang Hiri (22). Tumyang Tya had a child, Chanuwa (23). And Chanuwa got a child, Panchakanda (24). Panchakanda had two sons, Dhanakarna (25) and Chasmukhi (25).

On the other hand, Tumyang Hiri (Generation 22) had three sons: Saranda (23), Yaranda (23), and Yubanda (23). Yubanda had a son Sahiwal (24). Sahiwal had two sons, Jaspal (25) and Iruhang (25).

Both of Panchakanda's two children, Dhanakarna (25) and Chasmukhi (25), and one of Sahiwal's children, Iruhang (25), migrated to Athrai Hangpang from their ancestral place, Mewakhola (Phyang AR, 2056).

The genealogy they brought from Mewakhola in 1959 was that of the Phyang Samba branch coming to Hangpang. At that time, the Hangpang delegation did not bring the family tree of the brothers who lived in Mewakhola with them. They had to take the Kipat right from the Mewakhola brothers. So, they did not think it necessary to note down the genealogy of the brothers of Mewakhola. Therefore, Aita Raj and Sher Bahadur have only taken the genealogy of those separated from Mewakhola to Hangpang for kipat. However, based on the same record, the added generation order has been updated and published in

the *Pheyanghang Samba Limbuko Bamsawali* 2056 (Phyang AR, 2056).

**First publication of the Phyang Samba Genealogy in 1999**

It is a crucial starting point for understanding genealogy and subsequent developments. From the events mentioned above, it is known that in the 1959 (2016 BS) study and discussion conducted by two sides, Hangpang and Mewakhola, the genealogy of the branch brothers separated from Mewakhola, and their ancestral land rights was also divided.

Accordingly, Phyang Samba of Hangpang took the right of their part to collect the revenue from the ancestral land in Mewakhola from the brothers of Mewakhola. In this way, Phyang Samba, who had separated from Hangpang, began to collect the revenue of Mewakhola Kipat land in Hangpang. In the 1990s, a land survey by His Majesty's Government Nepal was completed in the Taplejung district. After the survey was completed in Mewakhola, collecting revenue in Hangpang was stopped. However, from the 1950s to the 1990s, collecting revenue strengthened the relationship between Hangpang and Mewakhola.

Knowledge of genealogy was also needed while collecting Kipat's revenue. Therefore, further understanding of genealogy and records was strengthened even after 1959. Dharmadhoj (26, also known as Muden), a Tumyang Tya, Chanuwa descendant, used to trade salt from Tibet to

Tambarkhola, Mewakhola, and Athrai areas. He used Yaks to carry salt from Tibet through Olangchung Gola and Maiwa Dobhan. He made several Patipauwa as shelter houses on the footpath on that trekking route. Once His Majesty's Government of Nepal planned to set up a customs and police post in Olangchung Gola, the search for the owners of these unused houses began. Nepal Government's representatives reached Athrai Hangpang in search of the owner of the houses and land and met Aita Raj Phyang. Aita Raj Phyang handed over the ownership of the houses and occupied land to the representatives of the Government of Nepal in writing (Phyang AR, 2056). The above developments confirm the land ownership and authenticity of Mewakhola areas of the Phyang Sambas who migrated to Hangpang from Mewakhola.

**Genealogical roots were explored at the Mewakhola meeting in 1959**

In 1959, representatives of the Phyang brothers from Hangpang travelled to Mewakhola and acquired shares in the land property of the Hangpang branch. The agreement should have been reached only by studying the ancestors' genealogy. No one becomes ready to transfer land ownership to other brothers so easily without reliable evidence. During the historic Mewakhola journey in 1959 by Aita Raj and Sher Bahadur, the Kipat right divided Kipat rights with the help of genealogy and old documents. At that time,

genealogy was the main basis for sharing the kipat of Mewakhola.

Therefore, the *Phyeyanghang Samba Limbuko Bamsawali 2056* (1969) is a reliable, evidence-based source that is deeply ingrained and generally accepted in society. In which Saranda and Yeranda are residents of Mewakhola. They were not included in the Genealogy 1999 because that data would not be needed in Hangpang (see Mewakhola chapter and Appendix C).

**Continuity in writing The Phyang Samba Genealogy**

In 1990, after the restoration of multi-parties in Nepal, it was relaxed to speak and write. The people began to talk or write about the ethnic things missing in their minds. In the meantime, there was a wave of genealogy in the Kirat Limbu ethnicities. The awareness that one should preserve one's own history took shape. The family of Phyang Samba in Hangpang, who was separated from Mewakhola, also worked tirelessly to update their genealogy. The record prepared while going from Hangpang to Mewakhola in 1959 to get his kipat rights became the first basis for preparing the Phyang Samba genealogy.

Aita Raj Phyang was the one who started this admirable initiative. He drafted a genealogy that Nawa Raj Subba edited and published as "Pheyanghang Samba Limbuko Bamsawali, 2056 BS (1999)". The published genealogy was distributed to all Phyang Samba families from all regions. After a long period

of time, the genealogy has been studied, pondered, and meditated on. The genealogy of the Phyang Samba Hangpang branch, originating from Mewakhola, has been documented and confirmed since 1999.

**A comprehensive Phyang Samba genealogy released in 2021**

Nearly two decades later, in April 2018, the Phyang Samba Society Dharan Sunsari held a meeting and decided to update the *Pheyanghang Samba Limbuko Bamsawali 2056*. It was a collective decision to collect the name, address, generation, and cultural information of all the Phyang Samba brothers scattered in the country and abroad. The meeting decided to work on genealogy in the leadership of Dr. Nawa Raj Subba. A committee was formed to assist in this work. Dhirendra Raj Phyang, Tek Bahadur Phyang and Chandra Prasad Phyang were members of the committee, showing the shared responsibility in this important task.

Dhirendra Raj Phyang, currently a resident of Dharan, facilitated the data collection process and helped compile the name lists. The data collection was based on the *Pheyanghang Samba Limbuko Bamsawali 2056*. Dhirendra also visited various districts of Nepal and India, collected the updated information, and provided it to the author. Tek Bahadur Phyang, Man Bahadur Phyang, and Lal Bahadur Phyang, among others, provided data from Dharan. The author made contact with Prem Bahadur Samba, a citizen of

Bhutan, and gave him the information. In the meantime, information was collected from Mewakhola, Sankhuwasabha, Panchthar, and Sikkim through the concerned focal persons.

Data verification, screening, updates, scheduling, and analysis were carried out after collecting the information received during the study. The synthesis was completed after analysing the information with the help of computers through scientific methods. Writing this genealogy has been done in accordance with the social research method. From an anthropological point of view, the Phyang samba family has been analysed here. Tungdunge Mundhum, the ethnic traditional knowledge of samba, has also been studied in the same sequence.

Tungdunge Mundhum is an eye-opener to link the Phyang Samba dynasty with the Sen dynasty. An on-site study of Koshi-Baraha area, the site of the mundhum, was also carried out. A visit was made to observe the ruins of the Palace of the Sen dynasty there. Information was also collected about the site where Tungdunge Dev reached Mewakhola in search of brothers. In this way, observation visits have also been made to make genealogical writing reliable, valid, and scientific.

The information received was compared and analysed with facts in anthropology and history. In this sequence, based on the knowledge and experience published in books and articles written by learnt authors, an attempt was made to make

genealogy writing time relevant, refined and comparable to blood-lined Sen family genealogies. The main thing is that the important work of linking the history of Phyang Samba with the history of Nepal has been attempted here. The study findings were published in 2021 in the book *Kirat Limbu Sanskriti: Manavsastriya Bivechana 2021* and the digital Phyang Samba Genealogy 2021. This fourth edition is a revised version of all previously mentioned editions.

**Genealogy updated**

Genealogical writing is an ongoing study work. This work is done with the help of various tools in research methods and approaches. The author's view is that genealogy writing should be continued from an anthropological point of view based on purely intellectual and academic norms and values. If there is an error while working, have to correct it and move forward.

**Mewakhola update**

In 2019, the genealogies of Mewakhola, namely the Saranda and Yeranda branches, fell beyond the lineage of Tumyang Hiri. This book has been rewritten and updated for the 2021 versions of *Kirat Limbu Sanskriti Manavsastriya Bivechana* and the *Phyang Samba Genealogy* ebook.

In 2019, the Information Collector of Mewakhola, Mohan Chandra Phyang (30), provided the genealogy to the writer. The inherited lineage from Saranda and Yeranda, the ancestors of

Mewakhola branch, came from him. Verbally, he said that his ancestor was the elder sibling. Due to the pressure of time, without any comparative analysis, the genealogy brought by him at that time was adjusted as the first child of Tumyang Tya and published in *Kirat Limbu Sanskriti Manavsastriya Bivechana* and *Phyang Samba Genealogy* eBook in 2021. But now a thorough study and analysis of the facts reveals that Saranda and Yeranda are not descendants of Tumyang Tya, but the children of Tumyang Hiri. (Phyang AR, 1999)

Based on the comparison study of Bamsawali 2056, the genealogy of the Mewakhola branch from Mohan Chandra Phyang has been changed to Tumyang Hiri (22) and Generation 23's Saranda, Yeranda, and Yubanda have been added to the Tumyang Hiri Branch (see Mewakhola chapter and Appendix C).

**Sikkim update**

Although Sikkim knew that the ancestors were from Mewakhola, the data from Sikkim was unclear about connecting them to Mewakhola (Phyang YB, 2019). Sources originating from Panchthar data revealed some indications of how to solve the error. The researcher examined the data and subsequently adjusted the genealogical sequence. It may be recalled that one of the sons of Shahiwal (Generation 24), grandson of Yubanda (23), Iruhang (24) and Dhankarna (25) and Chasmukhi (25), son of Panchakanda (24), son of Tumyang Tya, had

separated to Hangpang from Mewakhola. In the meantime, Jaspal (25), the eldest son of Shahiwal (24), grandson of Yubanda (23), went to Sikkim and Panchthar. (see Mewakhola chapter and Appendix C)

A comparative study of the genealogies of the branches of other regions indicates that the branch of Phyang Samba living in Sikkim are children of the eldest wife of Jaspal (Generation 25), son of Shahiwal (24), grandson of Yubanda (23).

Similarly, Phyang Samba, a resident of Panchthar, said that the children of Jaspal (Generation 25) were separated from Mewakhola and went to Panchthar Lungruppa present-day Phidim and settled in 1750. They are the children of younger wife of Jaspal (25), son of Shahiwal (24), grandson of Yubanda (23).

However, in the genealogy, all the branches of the Phyang samba are depicted in a simple way with a sequence of generations. Which will make it easier to examine the relationship. Details of the genealogy have also been made available on the website.

**Spontaneous, encouraging support**

I also wanted to share some sweet and slightly bitter experiences. When the writing of the book was almost over, I received a sudden call from Biswa Raj Phyang from the UK. The desire to help by collecting money from the Phyang Samba brothers in the UK, Japan, and UAE for the publication of the genealogical book came to light. I gladly accepted the offer. The name, photo and amount have been

revealed and published in the book as per the wishes of the contributor.

I was gradually receiving the names of those who had provided financial support for the publication of genealogies from the UK and abroad. At the end of one of the lists, I saw the name of the late Tek Bahadur Phyang Samba forwarded by the family members in the UK. I got emotional seeing that. Although he was not in this material world, to this day my heart did not believe in writing him heavenly. When I named him in the book, I did not write him late anywhere. There are reasons for this, which are embedded in my soul and flowing in emotion.

Before he left the world, he left the Phyang samba origin mundhum. He repeatedly pushed me to publish the genealogy as soon as possible. He urged me so much that I had to write the book in a hurry and finish it. To fulfil his intense desire and the wishes of all his brothers, I hastily completed the comprehensive edition of the genealogy. Yet, as I write, the size of the book has grown a little larger. I wondered if I could send it to the market because of the increase in the price due to paper and printing costs. As a result, I kept the title of the book 'Kirat Limbu Culture: Anthropological Analysis'.

Finally, the book was published and brought to the market . But unfortunately, the time to publish the book fell during the COVID-19 pandemic. We lost Tek Bahadur Phyang Samba during the same pandemic. I couldn't give him the genealogy book. I

couldn't show him the mundhum and genealogy he had picked up. His desire to read genealogies and my desire to show my books are now etched in the corner of my mind like a fortress. When his name comes up, his voice still rings in his ears as he calls for the genealogy to be published quickly. Sometimes the mind says that perhaps he is in such a hurry to leave the world a little sooner.

In this way, the wounds of our hearts were not healed properly. Recently, we lost one of his children, the late Bigendra Phyang Samba. We are in grief at this time. Still, the same genealogy has to be talked about. The recent lightning strike has profoundly affected the Tek Bahadur Phyang family, leaving us all with deep sorrow. This book explains the timeline for publication procedures. Even when I was in such pain, I was emotional to see the family contributing the amount in the name of the same late Tek Bahadur Phyang. Reading his name and typing his name, I couldn't even write for a moment with tears in my eyes. Inside, my heart cried for a long time. A writer is sometimes so helpless.

I could not refuse the help that came in the name of the late Tek Bahadur Phyang. I accepted the help with a heavy heart and thought a lot in my mind. I cannot describe Tek Bahadur Phyang's deep knowledge and attachment to the Phyang Samba lineage. He gave me immense self-confidence and knowledge to prepare for the genealogy.

The person most eager to see the genealogy left the world without getting the chance to see the book. At times, I, as a writer, feel that my efforts have failed for him. I really bow down to Tek Bahadur Phyang. I want to pay a little of what he contributed to us. Therefore, in recognition of his insatiable desire to see the genealogy, his contribution, and his immense love for the genealogy, I dedicate the Genealogy of Phyang Samba 2024 to Tek Bahadur Phyang Samba. I pray for his peace of mind on behalf of all brothers and readers.

I want to express my gratitude to the Phyang Samba brothers for their financial contribution to the genealogy publication they provided even when they were in distress.

**Experience of an instinct to obstruct and overtake**

While working, the writer has had a strange experience. A few years ago, one day, a data collector, claiming to be a Phyang Samba brother, brought a genealogy of his branch on his laptop. After introducing me, he gave me three pages of his branch's genealogy. He asked me without hesitation to get a copy of my work, which was approximately 600-700 pages long, from my computer. Before that, there was no meeting or talking; suddenly, he pointed the pendrive towards me. I assumed a teacher demanded from his students a finished assignment. He also told me he would take the material, register the organisation, and print the genealogy.

The first time, the man I met told me he was my brother. But I did wonder how openly he was asking to take away my intellectual property. I did not expect him to make that intention. However, I did not answer him badly. I easily stayed away from it instead. In the same way, I was trying to forget about the time someone asked me something wrong.

I received a manuscript of the Phyang Samba genealogy that the same brother had prepared and given to the Phyang Samba Society Dharan. I looked at it. There is neither a blueprint of study nor a method, nor any source has been disclosed, in which the family trees of my published books have been copied without references. The manuscript had unnecessarily tampered with the Hangpang branch of Phyang Samba genealogy and altered the established genealogical orders. How the brothers of another village or branch have brought down the established Hangpang generation, that made me shocked. I objected to it and responded to the Phyang Samba Society. But I was excited. I remember what intellectual dishonesty and aversion this is? Why the misleading in the intellectual field from the brother?

Genealogy is a study purely research. It has certain methods, means and resources. Is it not ashamed to fool Phyang Samba by forwarding the note without an organ as a genealogical manuscript on its own? Did you have to obtain authorization and prepare the genealogy responsibly with the proper study by taking the trust of the concerned

community? I am asking such people and tendencies who do not know which bird's name is academic dignity and honesty—do you know copyright laws and regulations?

For a few years, I digested the above-mentioned events and tried to forget them. However, the *Phyang Samba Bamsawali 2081* edition was ready for printing. With the intention of getting any suggestion from scholars or related experts, I shared the composition and essence of the genealogy on Facebook social media. A few years ago, the same Phyang Samba brother, who tried to take a softcopy of the genealogy in a pen drive, expressed on Facebook the frustration of not getting material from me or the frustration that they could not print the book. I found him making baseless comments about the genealogy there. He proposed to keep folktales into genealogy without reliable references or sources. I asked him on the network to provide reliable evidence or sources, but he could not give it.

Everyone in the Phyang Samba family has expressed gratitude to the author for writing the genealogy, but one of the brothers is displaying unhealthy play of his ignorance, ego, and ambition among us. Remember that the branch he collected has shown him as a source person in genealogy books. Writer thanked to him are also given in the books. The genealogical compiler of a branch who thinks he is educated has made unnecessary comments, urges, and biases about the Phyang Samba genealogy. He

tried to put groundless data in the genealogy, which goes against the seriousness of the subject and the methods, norms, and values of anthropological studies research.

**Positive, creative suggestions and roles expected**

Yes, yesterday, those who knew how to hold a pen and could write letters wrote genealogies. There is no such honest generation today. Today, those who sit in society and do politics by rotating the common people are trying to write a genealogy that suits them. They have neither knowledge of anthropology nor of methods of study and research. It is not just about taking a university degree; it is not just about knowing politics, but studying genealogy requires passion, anthropological knowledge, and cultural sensitivity.

The most important thing is not to keep ego and prejudice within oneself. Only an open minded and honest investigator has the ability to make the right information. Many genealogies of their own clan are published in the market by opening an institution, which are hidden in shame today. Today, the traps of genealogies that confuse the future innocent generations will be found in the cupboard and drawer. We should be able to write a genealogy in a factual manner and make it known as our Nepali history.

In 1999, the writer published *Pheyanghang Samba Limbuko Bamsawali 2056,* which was based on the genealogy collected by the representatives of Hangpang in Mewakhola in 1959. Based on that,

research was carried out with the participation of the concerned community by adopting anthropological study methods. As a result, *Kirat Limbu Sanskriti: Manavsastriya Bivechana 2021*, *Phyang Samba Genealogy 2021* (ebook) was published. Now, the genealogy of Phyang Samba 2024 has been prepared. I have been compelled to inform you that legal action will be taken if any action is found violating the copyright rights of the book mentioned in the name of The Phyang Samba genealogy.

I urge all relevant parties to be vigilant about some irresponsible individuals, styles, and inclinations that attempt to undermine the ethnic cohesion of Phyang Samba or engage in unwarranted political activities inside our academic community.

Remember, I do not compromise on things that are contrary to academic values and norms. I believe in participatory, independent research and writing. Anyone can assist with genealogical writing by providing accurate and reliable information or evidence. Data is a topic of intellectual or academic study that is subject to scrutiny and analysis by knowledgeable and authoritative people. It is unacceptable for anybody to engage in any activity that unnecessarily impacts the author without providing any basis or evidence on other historical or theoretical subjects, with the exception of supplying the name lists.

Creative suggestions have also come to the author. It is thought that it would be better to keep

the names of distinguished members of the Phyang Samba Society, who have a high name in the country and abroad, in the genealogy. This is a welcome thing. If you have information about the name and achievement or honour of such a qualified person, please disclose it and send it to the author that will be submitted in the upcoming edition.

In addition, it has been suggested that if the mother's surname is kept in the genealogy, it will be easier for future children to examine the kinship when they are in the family. This is also a good suggestion. Even if it does not contain all the information at once, the interested person should send it openly to three generations. Efforts will be made to incorporate this information into one chapter. This method is the behavioural framework of anthropology that also draws on sociology.

**Writing based on ethics, responsibility with authority**

Four generations of writers have been involved in writing the Phyang Samba genealogy. At present, three generations of brothers and members of the author's family are constantly involved in genealogical collection, analysis, writing, and publishing. We have spent more than seven decades on this work. It is a selfless service to the Phyang Samba society and the human kind. We have also achieved responsibility and authority because of everyone's support and trust.

## Thanksgiving

My gratitude to my father Aita Raj Phyang (29), Hangpang, Taplejung, facilitator Dhirendra Raj Phyang (30, younger brother of writer), Hangpang, Taplejung, Man Bahadur Phyang Samba (30), Dharan, Sunsari, and Tek Bahadur Phyang Samba (30).

I thank all the data collectors, namely Mohan Chandra Phyang Samba (30), Mewakhola Taplejung, Prem Bahadur Phyang Samba (32), Bhutan, Yog Bahadur Phyang Samba (30), Sikkim, Ram Bahadur Phyang Samba (28), Panchthar, Manahang Phyang Samba (31), Sankhuwasabha. Thanks are also given to Chandra Prasad Phyang Samba (31), Lalitpur, Kaushal Raj Subba Phyang Samba (31, son of writer), Lalitpur and Nischhal Raj Subba Phyang Samba (31, son of writer), Biratnagar, for facilitating in IT. Thanks to Lal Bahadur Phyang Samba (30) and Karna Bahadur Phyang Samba (30) for facilitating the publication environment of the genealogy.

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Finally, it is requested to update the name lists from time to time. Also, if there is any reliable evidence of genealogy, everyone is requested to help in the writing work by providing it to the author. Thank you.

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8. Ram Bahadur Phyang Samba (28), a resource person from Panchthar, Nepal.
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13. Book icons from www.freepik.com and book cover design from www.canva.com.

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# Chapter 1. Introduction

## 1.1 Phyang

According to Mundhum and Kirat history, the Phyang Samba tribe, an indigenous people of Nepal, is a unique blend of the Kirat-Sen dynasty and the Kashigotre tribe. They are a distinct member of the Kirat Rai and Limbu tribes, with a rich cultural heritage associated with the Kirat-Sen dynasty and civilization. Their unique identity is reflected in their attire, with the Limbu clan in Limbuwan and Rai in Khambuwan, yet they are universally known as the Phyang Samba.

There is an interesting legend about the Phyang clan naming. According to the saying, the Phyang clan originated on the basis of the clothes he wore. In the Limbu language, *Phyang-Phyang* means billowing clothes in the air in the body since the clothes he was wearing were fluttering like a *Phyang-Phyang* in the air; the same imitative word became Phyang as a charismatic clan.

The language indicates that another member of the Samba family has also become a clan based on

dress. According to the author's analysis, the origin of the Phenchangwa clan of the Samba family is also derived from the dress. According to the Limbu language, 'Phen' means *Lagouti* or *dhoti*, *'Change'* means the clothes to wear, and *'baa'* means the person wearing. The word structure refers to the 'Phenchangba', who wears a dhoti or long dress.

Clans or surnames are associated with a particular event or context that took place at a time. How dress was considered an identity in the Samba family can be analyzed. Since society saw the dress as strange, society must have named it. There are historical and Munhuman bases on which the Samba ancestors are a mountainous tribe came from the Madhes or Terai region. Based on this, the Phyang clan may have been formed as the dress of the summer zone is unique in the mountainous area. The attire context confirms the above mentioned concept.

At present, they live in Taplejung, Panchthar, Sankhuwasabha, Sunsari, Morang, Jhapa, and Lalitpur. They have also spread to Sikkim, Assam, Bhutan, Nagaland, and the UK.

The Phyang Samba tribe has a strong ancestral relationship with the Koshi Baraha region, as indicated in the mundhum. Their village, Manggena yak of Phyang Samba, is located in the eastern mountainous district of Taplejung, called *Lingthang Yak*. Also, Tungdunge Puja is their lineage ritual called *Kul puja*. The *Tungdunge Puja* is a significant cultural event for them. Regardless of their current

locations, they hold the Lingthang Yak and Koshi Baraha areas in high regard as sacred ancestral places.

## 1.2 Samba

Samba means priest, chieftain, or chief. In the Kirat Limbu community, the priest is called Samba. The Kirat Limbu community is also found to be Samba. Generally speaking and writing, the word Samba refers to a clan or surname, while the word Samba also refers to a professional priest. Further discussion on this will be done in a separate title.

Here, the name Samba clan should refer to the families that originated in Mewakhola. Their history is rich and significant, as they were a brave and wise nation. Two Samba warriors named Phakte and Shipa were martyred in the historic Gorkhali-Limbuwan war at Chainpur in Sankhuwasabha. (Samba Mingshra, 2018) (Samba Mingshra, 2018) genealogical studies conducted in the same war also reveal that they were *Janai* wearers Shaivites. History shows that the Kashi tribe Samba sacrificed wearing Janai threads to maintain the land ownership of Kipat rights of the land given to Limbu (Ingnam, 2012).

This noun is the depravity of Shiva, Saba (monkey/ancestor). In ancient Persia, the name is associated with the Sabians, who believed in Shiva in ancient Persia (Thulung, 1985; Percy, 1951). This name, Samba, is also related to the Samba and Kathua places of Jammu and Kashmir. Due to the presence of Kashmiri Limbu there, Kirat Limbu names like

Samba and Kathua are relevant. Remember that Kashmir Limbu still has a presence in the Jammu and Kashmir region (Limbu Translation Services, 2002).

Similarly, a study has found a connection between stone idols found in the Sambalol of Jumla area and the Kokaha Baraha area of Sunsari (Oli, 1988). The archaeological evidence reinforces that the term Samba is associated with Baraha Mang (Dev), Kokaha Mang (Subba, 2021).

There are more than 375 clans in the Kirat Limbu community (Limbu People, 2021). Samba is one of them. Based on the study so far, there are 18 sub-clans recorded within the Samba family. However, someone may be missing or duplicated. Research can update the number.

Looking at such numbers, one may think that the ancestors of all Sambas are the same. However, the reality is far more complex and rich. The Samba family is not a homogenous entity but a diverse community. It includes both blood-lined and adopted brothers, known as *Misalbhai* or *Mansaputra* in the literature and history. Despite their different origins, they are all responsible for continuing the family's lineage.

The 18 members or sub-clans of Samba family collected from different sources are as follows: Changbang, Lunghimba, Fenchangwa, Fayeng, Kaidangba, Mikkendang, Maden, Tangdappa, Sreng, Mudenchang, Tesyeba, Vetneba, Paksanwa, Tumsanwa, Leguwa, Sambahang, Tapmaden, and

Hinahang Samba. (Chongbang Samba, 2009; Samba Mingshra, 2018; Sembu, 2014; Tumbahang, 2011)

So far, only the genealogies of Chongbang, Mudenchhong and Phyang Samba have come to light. According to three genealogical studies, the eight sub-clans of the Samba that resulted from dividing the closest ancestral branches are Chongbang, Lunghimba, Phenchangba, Phyang, Kaidangba Mikkendang, Maden, and Tangdappa. However, the further studies may provide us more comprehensive details about the Samba family's lineage.

However, all Samba families linked to their origin site, Lingthang Yak, which is located in Mewakhola under Taplejung district of Nepal. Most Samba families believe in the *Kashyap gotra, Kanshigotre*, or *Kashi* dynasty (Thulung, 1985; Chemjong, 2003a).

Similarly, Sereng, Solengen, Tammaden, Labung, Mudenhang, and Mifenggen, including Phyang Samba, are thought to belong to the Sen dynasty (Sen Chobegu, 2007). Additional research is needed on this topic.

## 1.3 Lingthang Yak

The ancestral site of the Phyang Samba family is called *Manggena Yak*, according to Mundhum,. It is located in the Samba village of Mewakhola. Which is called *Lingthang Yak* (Chongbang, 2009). Based on historical facts and Mundhumi proverbs, various Sumba sub-clans have arisen in Lingthang Yak.

Therefore, this place is also called *Munatembe*, the place of origin of Phyang Samba.

In Samba village ward no. 9 of Mewakhola Thum of Taplejung, a stone sits peacefully in the natural situation. Around it, a beautiful mountain of stone that looks like his descendants is seen from a distance. This is the ancestral and historical Lingthang Yak. In the Limbu language, *Ling* means to grow and to come with *Thang*. The children who have been created from that stone are Samba clans. There is a legend that the name Lingthang Yak was coined based on stone marks indicating this ethnic origin.

There is a tradition of family worship in Manggena Yak. Family members who are now scattered far away also chant their ancestral place, Lingthang Yak, while worshiping at home. Therefore, Lingthang Yak is the sacred place of the Samba family. According to legend, the house of Samba's ancestors, Phembunhang, lived near Lingthangyak, and the stone he used to worship is called Lingthang Yak. In the Limbu language, a stone is called a Lung. Thang and Yak mean place, which means that families or sub-clans have developed or grown. The Samba family considers this place as their ancestral place. The historical photo of the Lingthangyak stone has been published on the front page of the Chongbang Samba genealogy (Chongbang, 2009).

In the Mewakhola Taplejung, there was a stone undisturbed by human hands. When viewed from a distance, the hills take on the shape of a family. The

Lingthang Yak holds historically and culturally significant significance for the community, symbolising their ancestors' wisdom and strength. *Ling* signifies growth, while *Thang* denotes arrival in Limbu. According to folklore, the ancestor picked the name Lingthang to signify the multiple subclans/surnames that arose from the stone location where their forefathers used to live and pray that stone. According to Chongbang (2009), the stone that the same ancestor worshipped today serves as the location or symbol of the Samba clan's beginnings. At first glance, Lingthang appears to be a tall beaker stone. The landscape, which depicts a growing monument, further illustrates it. We feel like a stone has grown in the soil. Perhaps holding on to that sentiment, Lingthang Yak stands with the message that the Samba people grew up in the place at some point, that is, their sub-clan evolution.

Historically, the Samba family was started from Abhi Sen and established from SambaSereng, Saratappa, and Phembunhang based on genealogical studies of Samba and other families. It took 400 years to separate it into different sambas (Chongbang, 2009; Yonghang, 2011). Before the Samba family split into other branches, the Samba family was at the foundation for a long time. As a result, Manggena Yak Lingthang Yak is Samba's pilgrimage destination. According to Mundhum, the stone is a sacred place of worship for Phembunhang, a Samba ancestor.

In Nepal, a new political wave and the rap of federalism penetrated Mewakhola. As a result, the Sambas were determined to defend and promote their ancestral land (Samba Mingsra, 2018). The local authorities intended to convert the traditional legacy Lungthang Yak site from its natural state to a contemporary one in 2018. To implement the strategy, the committee increased contact with Samba members worldwide and raised funding. As a result, this idea is gaining shape, and it needs the support of all communities and interested parties to ensure the preservation of the heritage.

As a result, the local Sambas planned to modernise the old Lingthang Yak site in 2018. They increased contact with sambas worldwide and raised funds to implement the plan. As a result, the Lingthang Yak has emerged in a new form. The original Lingthang yak is now confined to the image in its natural state. Special attention should have been paid to the uniqueness of such monuments of archaeological importance while renovating them.

Now, the Lungthang Yak stone has been smashed to make the ground flat for construction. The Lungthang Yak Him temple has now been erected on that site. As a result, the current Lingthang Yak has taken on a new appearance. The original Lingthang Yak, in its natural state, is currently only available in photographs. We must keep their unique features when restoring landmarks. However, in the present situation, the place has been levelled and elevated into

a modern temple building. The natural form of the stone is now limited to photos, shown at the beginning of this genealogy by adapting it from the Chongbang Samba dynasty (Chongbang, 2009).

We all have to be serious to prevent the places of historical and archaeological importance from being turned in the name of conservation. We love the natural or original nature of our ancestors. The originality or characteristics of the ancestral place should not be harmed. We must protect Lingthang Yak in a natural state. However, the circumstances of the time and the culture scattered worldwide have entrusted the additional responsibility of preserving and promoting the local heritages to the local Mewakhola residents, which should be taken seriously.

At present, there are three levels of government. We all expect the state to focus on the participatory conservation of archaeological and historical sites of all castes and ethnicities at the local level.

## 1.4 Koshi Baraha region

The Tungdunge Mundhum states that the ancestors of the Samba tribe Barah Mang, Kokah Mang lived in the Baraha Kshetra or area (Chonbang, 2009). The same Baraha/Kokoha Mang (Dev), the youngest son of Kokoha Dev, went to Mewakhola in search of the brothers and met Samba.

The genealogy of Sen Chabegu dynasty states that Baraha Mang was the Sen dynasty (Sen Chobegu,

2007). On the same basis, Tungdunge is known to be the youngest prince of the Baraha Dev Sen dynasty. According to Tungdunge Mundhum, Tungdunge received share and power as Barahamang's youngest son. Then, he climbed up the hill in search of his brother. According to Mundhum, he was welcomed as a brother by the Samba tribe in Mewakhola, and Tungdunge Dev blessed the Sambas.

According to cultural expert Som Prasad Khatiwada, there are ruins of the court of the Sen kings in the Koshi Baraha area, i.e., the Chaudandi area (Khatiwada, 2013). The Department of Archaeology has also published an article after conducting on-site research on this Sen Durbar area. Sen Chabegu claims the ruins of the court in the same area as the mark or ancestral site of his ancestors. The genealogy has illustrated that the Sen belonged to the Sen Chabegu and other Limbus (Sen Chobegu, 2007).

The Yonghang genealogy has also mentions that the Sen dynasty belonged to them. Chabegu genealogy has confirmed that they belonged to the Sen dynasty. Thus, the Yonghang and Sen Chobegu genealogies give information about the Sen dynasty and Baraha region. Both the Sen Chabegu and Yonghang genealogies have revealed that the Samba Limbu/Rai, including Sen Chabegu, Yonghang, Lingden, originated from among the four brothers of the Sen dynasty. The Lingden genealogy also provides evidence to support this fact (Lingden, 2010).

Thus, based on genealogy, history, research, and mundhum, the Baraha region or Kokoha area is an important site of the ancestors of the Samba tribe. This territory is famous for Nepal's socio-culture, including the historical Chaudandi area. According to history, the Sen dynasty ruled over the regions of Chaudandi and Vijaypur (Chemjong, 1974).

Therefore, the Phyang Samba, who belong to the Samba tribe, consider the Koshi Baraha area a sacred and religious place.

# Chapter 2. Literary Review

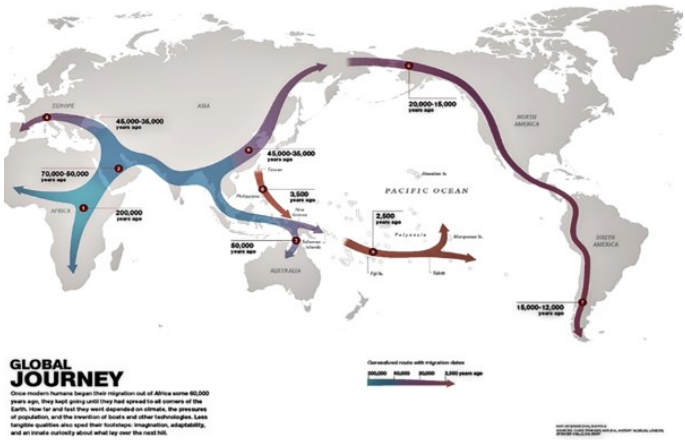
The time period of the evolution of the animal kingdom on Earth is very long and vague. Instead, let us focus on scientific studies of the migration of Homo sapiens as a modern human race in the world. Evidence and facts from the extensive discoveries and research conducted so far have led to the theory of the evolution and gradual distribution of Homo Sapiens on Earth. Outside Africa, the model will calm many of man's curiosity.

## 2.1 Outside Africa Model

Outside the Africa model, the theory explains how modern humans (Homo sapiens) species emerged, based on genetics, linguistics, and archaeological evidence, and how they were distributed and evolved around the world. According to this theory, the modern human species first appeared in East Africa 200,000–150,000 years ago. From there, humanity expanded to the African continent's north, south, and western regions.

Humans spread in different groups to North and West Africa. From there, they spread throughout Africa as well as throughout the world. Although it took time to spread within Africa by 89,000 years, it spread to southern China 75,000 years ago and to India (Javalpuram) 100,000 years ago.

According to this theory, Homo sapiens of prehistoric times reached the Arabian Peninsula 85,000 to 75,000 years ago from Ethiopia and Eritrea in northeastern Africa. From there, they went further. They crossed the Persian Gulf and spread to Iran, Pakistan, and South Asia. They spread to Indonesia. From there, a group returned and spread to southern China.




About 75,000–70,000 years ago, Indonesia's Toba volcano erupted, causing a great catastrophe on Earth that badly affected human civilization. It was only about 1,000 years after the incident that the human race began to revive (University of Cambridge, 2007).

Only after the end of the ice age, brought about by the Toba volcanic eruption in Indonesia 75,000–70,000 years ago, did humans spread to East Asia outside of Africa and to South Asia. They gradually spread from China's coast to China's interior and reached Tibet. After the Great Flood some 73,000–

65,000 years ago, humanity was restored (University of Cambridge, 2007).

Some 60,000 years ago, there was evidence that a herd of humanity left the continent of Africa. The swarm reached Pakistan and northwestern Indian territory. Some 50,000 years ago, humans travelled from northwest India to Australia via northeast India, Burma, and Thailand. 45,000-40,000 years ago, people continued to spread in many waves. In the meantime, the population spread from the coast of China to the interior and Japan. The population spread from the southern part of India to the northern region. From there, the population spread through Burma to the mountainous and Tibetan areas, including Nepal (University of Cambridge, 2007).

Thus, Homo sapiens spread from Africa to the world 100,000 to 70,000 years ago, according to the 'out-of-Africa' model. The last species of humans, modern humans (Neo) Homo sapiens (Homo sapiens), replaced the Neanderthal species during the Post-Stone Age, which is defined as 40,000 BC to 10,000 BC (Upper Palaeolithic 40,000 BC-10,000 BC) (University of Cambridge, 2007).

Some 35,000 years ago, another group of humanity moved through Russia, Mongolia, and China to Burma, Korea, and Japan. At the same time, a group from Mongolia reached the central part of India's south through Kashi, the Sindh valley. Then again, humanity came to India and Nepal from two directions. One eastern route started the arrival of

humans in India and Nepal through Burma and Bangladesh, and the other route started the arrival of human species from Iran and Pakistan to India and Nepal (Jurmain, 2008).

A sketch forms from the 'outside Africa' theory description mentioned above. It is known that the migration took place in waves. Scientists have also explained why humans were so dispersed at that time. The major causes were mutual wars after population growth, climate change, and natural disasters such as floods, droughts, famines, epidemics, etc. Thus, humans have spread from Africa in search of safe and fertile places (University of Cambridge, 2007).

## 2.2 Mesopotamian civilization

We cannot observe man's past or history without entering the ancient civilization. However, since the subject is broad, only a general introduction is given here. The article contains only some of the relevant facts.

Kirat has a long history and has penetrated many civilizations. Kirat ancestors are found in the Sumer, Kashi, Rudra, Dasa, and Asura civilizations in Egypt, the Mesopotamian civilization, the Bebolenian civilization, the Sindha Harappan civilization, the Vedic, post-Vedic, and Chinese civilizations.

In 6000 B.C.E., a civilization called the Mesopotamian Civilization developed around the Tigris/Euphrates River. The region is now in Iraq.

This civilization can be divided into four parts: Sumeria, Babylonia, Assyria, and Chaldean.

## 2.3 Sumerian civilization

In ancient times, the northern region of the Persian Gulf was called Sumer or the Sumeru region. Tigris/Euphrates was fertile because the river carried away muddy soil, so the river carried away muddy soil, so different nations began to live in this area (Chemjong, 2003a).

The main residents were Sumerians. Scholars differ on the question of who the Sumerian race was. Some say they are residents of China, and some believe they came from India. However, scholars believe that these tribes are not both Aryan and Semitic (Chemjong, 2003c).

Sumer people were the ancestor of Kirat (Chemjong, 2003a). They had a unique practice of burying the body, and they used to put loving commodities of the deceased (Kavin, 1983). This unique cultural tradition provides some ancestral association between the Sumer people and the Kirat.

## 2.4 Babolinia civilization

The Akkad people conquered Bebolinia in 2750 BC, according to world history. They also merged the Sumer region into their territory. King Sargan ruled there until 2717 B.C.E. and then became king of Narmasin. (Kafle, 1983)

By 2200 BCE, the Amorites, a subgroup of the Semites, had taken over the kingdom of Akkad and made Babylon their capital. This era was characterized by a distinct social hierarchy, with three classes of people: the upper class, the middle class, and slaves. Notably, men and women enjoyed equal status in this society. (Kafle, 1983)

They wrote from right to left as they wrote letters. Literature was also developed at that time. The epic 'Gilgamesh' was composed during the period. The Babylonians knew about the Yajurveda and health sciences at that time. The doctor used to pay fees for the treatment. They also used magic and witchcraft during treatment (Kafle, 1983).

## 2.5 Sindh-Harappan civilization

Mankind's migration extended year after year like a wave of monsoon winds. In the process, evidence suggests, a human branch moved from the Middle East through Central Asia to Sindh Harappa, the Gangetic Plain, India, and the Himalayas.

The Sindh-Harappan civilisation, which flourished from 3300 BC to 1700 BC, was a complex society with a diverse range of occupations. It was not just a major agribusiness but also a hub for various professions. The people were not just farmers but also merchants, labourers, masons, priests, security guards, architects, and metal workers. The society also included tailors, cleaners, weavers, sculptors, dyeing

workers, sailors, rulers, bangle-makers, doctors, dancers, brick-makers, and more (Kafle, 1983).

Symbols of Shiva and Pashupatinath have been found in the Sindh Harappan region from 3300 BC to 1700 BC. The excavations have also revealed evidence of the worship of Swastika. In the Sindh-Harappan civilisation, human beings worshipped Shiva, nature, and mother power. At that time, Pashupatinath, bull, serpent, fertility, water, trees, animals, the swastika sign, etc. were worshipped. There is also evidence of the practice of sacrifice and animal sacrifice at that time (Kafle, 1983).

Priest played a major role in In the Harappan civilization kingdom. They used to emphasise the importance of rituals and traditions in society. The people worship the combined form of humans with animals in an imaginary way. The face of Pashupati, is a key figure in their worship. It symbolized the importance of Samadhi, or yoga (Kafle, 1983).

The people of the Sindh-Harappan civilization held belief in life and rebirth. This spiritual belief reflects in their burial practices. They used to put deceased belongings or loving thing with the dead body before burial it. The people believed in the existence of invisible forces such as ghosts, demons, or similar evil forces. Despite their religious diversity, the Harappan civilization was characterised by tolerance, a key factor in its development, according to historians.

The presence of Shiva, Pashupatinath, Shivalinga, Matrishakti, etc., in the Sindh-Harappa civilization proves the presence of the Kirat dynasty and culture there.

Aryans came to the Sindh Harappa region only in 1700–1500 BC. There is evidence that Indo-Aryans first attacked the Panjab Valley. Sanskrit language and literature developed after the Aryans entered the Indus Harappan region. Later, Vedas, mantras, etc., were written in the same language. From 1500 B.C., Sanskrit literature was composed up to 500. Vedic religion was renamed Sanatan and then again renamed Hinduism over time with particular definitions (Sanijit, 2011).

## 2.6 Chinese civilization

There were many reasons for the fall of the Bronze Age in the Mediterranean region around 3300–1200 BC.

The major reason was natural disasters. The civilization was affected by floods, earthquakes, and droughts due to climate change. On the other hand, there were artificial inter-class conflicts, trade system crises, maritime intrusions, and invasions by outside forces that led to the collapse of civilization. At the same time, political tensions also became the main reason for the decline of civilization. Then, the people there travelled in different directions, searching for rich land. (Mark, 2019)

In China's upper reaches of the Huang-Ho (Yellow) River, from 3000 BC to 2000 BCE, a dynamic civilization known as The Maziao Culture (Majiayao Culture) emerged. Historical materials in the Northern Huang-Ho River region, eastern Gansu, and northern Sichuan region of the Bronze Yugin (3100–2700 BC) have been derived from excavations (Duan et al., 1998).

## 2.7 Kashi Dynasty Khambongba

Many people understand that Kashi is the Gangetic Plain. Although it is true, this understanding is incomplete.

Ancient Kashi was near eastern Turkey, where people occupied Babylon from 1695 to 1155 BC (Bryce, 2009). There, they had blood mixed with that of Sumerians (Pokharel, 1998). After that, Sumer effectively became Kirat, and Kashi dominant became Kashi, Kashyap, Khas, and Shak. When they reached Central Asia (Taklamkan), India, the place where they lived there was also called Kashi. Therefore, Kashi is the ancient place where the Kashi dynasty lived. These ancient Kashi sites are found in Mesopotamia (Sumer), Central Asia (Taklamkan), and India (Gangetic Plain).

Because of India's proximity and Hindu cultural influence, we understand only the Gangetic plain named Kashi. However, the word Kashi is a racial and

cultural link associated with Mesopotamia to Central Asia and the Gangetic plain.

The Kashi dynasty, i.e., Kashyap coinage, is based on the tribe living around the Caspian Sea (Thulung, 1985). This Kashi noun refers to the previous geographical presence of the Kashi or Kashyap tribe in the Caspian Sea.

According to Kirat history, a type of Kashi dynasty lived in the southern part of Medea Persia. Kirat mundhum refers to the fact that they came from ancient Munatembe (Chemjong, 2003b). They named the place where they lived Kashi. They had their king. In 1570 B.C.E., they offered the ancient Bebolin and conquered the kingdom. In 1300 BC, the Elams of the southeast once more defeated these Kashi dynasties, which led to the Kashi dynasty's eventual demise.

In this way, when they were displaced from Kashi, there was a royal priest named Namdiwer of the Kashi dynasty. Under his leadership, the Kirats of the Kashi dynasty moved east to Afghanistan.

Around 1400 B.C.E., there was a closed trade between South Persia and the Dravidian countries. They had heard about India. They settled in Golku (Kabul) in present-day Afghanistan. There, Priest Namdiveer died. Before his death, he gathered everyone together and gave sermons with his two sons.

A branch headed to the Gangetic Plain through Sindhu's neck and reached the Ganga Plain. They ruled there for 12 generations. From there, a branch established the kingdom at a place called Suki Gangaji in Benaras. At present, the Kashi dynasty is considered to be the ancestor of Kashithangba Kirat. From there, a branch headed north to the Himalayas. They settled in Simraungarh/Simraungadh, now in the Bara district of Nepal. There, they cut down the Terai forest and established 12 villages.

Over time, their population grew, and tensions were created among them. With the permission of the Royal priest, Loha Chand and Maha Chand separated from there. Maha Chand established the kingdom in Doti and Loha Chand in Pyuthan. In 800 B.C.E., Yalamber ruled in the Kathmandu Valley. Khimchi established the forest kingdom around the Sunkoshi River, which was then called the Namdopalu and Kirat Provinces.

## 2.8 Narrative and Historical Basis

According to historians Mabohang and Dhungel (1990), Mongol, a son of Swayambhu Manu and Mother Satrupa, was born in Hemantabhoomi (Indian continent). Mongol had three sons: (1) Munaingba, (2) Thoboingba, and (3) Yoboingba. Since the land of Hemanta was hot, they decided to spread it elsewhere to spread their children (Mabohang & Dhungel,1990).

The Kiratingba family, the eldest Munaingba's son, settled westward through the Indian Ocean to the border. The descendants of his brother Thoboingba went across the mountains to Kipu Russian land, where they spread to China, Lhasa, and north Mongolia. In time, second brother Thoboingba's children headed to China, Chawa, Tukpa, and Bhotia. On the other hand, the descendants of the younger Yoboingba crossed the volcanic mountains in the south and spread to the southeast through the Kochin tribe in South Mongolia, Japan, Shyam, and Burma (Mabohang & Dhungel,1990).

According to Mabohang and Dhungel (1990), Kiratingba, son of Munaingba and grandson of Mongol, was separated in the frontier land and had 10 brothers and sons. The ten brothers are Yaktumba, Apliwa, Yakkhaba, Lungphewa, Yangphewa, Suhacheppa, Guruppa, Magappa, Thokleppa, and Thangdawa.

As time went on, it was time for their total to split in Yalamber's time. Yakthumba emerged from the descendants of Yaktumba, Athpare Rai from the descendants of Apliwa, Yakkha from the descendants of Yakkhaba, Laharung from the children of Lungphewa, Yamfu from the children of Yangphewa, Sunuwar, Hayu and Chepang from the descendants of Suhacheppa. Similarly, Gurung from the children of Guruppa, Magar from the children of Magappa, Thakal or Thokal (Thakali) from the children of

Thokleppa and Tharu and Danuwar from the children of Thangdawa (Mabohang & Dhungel,1990).

In short, Kirat's ancestors migrated east from Africa via Mesopotamia. In this sequence, the imagination or creation of Mundhum can be analyzed as originating in Greece and developing in Central Asia, China. Some branches of Kirat's ancestors reached China. They reached there and remembered their ancestral place, Munatembe, which is described in Kirat Mundhum(Chemjong, 2003a; 2003b).

The story of the gold and silver man mentioned in the mythology described in Mundhum is also found in Greek mythology. So, the Mundhum and The Greek mythology are comparable. The indication of images of gold, silver, and events are symbolic. However, in Mundhum, the mythology of human creation and the Greek myth are comparable and related (Subba, 2022).

Mundhum has been influenced by various sites in China (including Tibet), Saptasindhu, Ganga Plain, and Kirat Limbuwan. On the other hand, Indigenous Kirat Mundhum literature was widely translated into Sanskrit and made into a Sanskrit literary book (Kalyanaraman, 2019). This indicates that Sanskrit literature is the translated form of Indigenous legends and myths. Therefore, we can compare mundhum with Sanskrit, not only Greek mythology.

In the 9th-10th centuries, Mundhum's writings started during the reign of King Sirijunga, according to Kirat's history. However, Auguste Comte (1798-

1857) suggested that people wrote most of their metaphysical literature during the 13th to 18th centuries. From the 19th century, people used to think scientifically. The extent of the Kirat legends is as deep-rooted as Greece. According to Comte, there have been religious and literary works from the thirteenth to the eighteenth centuries. Therefore, the popular Mundhums were compiled in the 13th to 18th centuries. Thus, Kirat Limbu mundhum literature can also be considered composed more in the same period.

Establishing the Limbu tribe in the Kirat Limbuwan kingdom began a new chapter in Mundhum's evolution. Localism, a defining characteristic of the tribe, started to leave its indelible mark on Mundhum.Mundhum sounds the tones of localism. It reflects every clan's distinct origins of place. Moreover, different clans of Kirat Limbu are claiming their own place of origin, Manggena Yak or Munatembe. These localization of the mundhum have layers of uniqueness and deception. We can not generalise this folk knowledge. With this, a thorough scientific analysis of human evolution is necessary.

However, Bon's philosophy has truly shaped Kirat Limbu's behaviours. Animism and shamanism believe that every local natural object, be it mountains, hills, stones, soil, or soul, is a show of the divine.

The priests such as Phedangba/ma, Samba, and Dhamijhakri have maintained this viewpoint, which

continues to shape the cultural surroundings of the Kirat Limbu tribe.

This implies that the Kirat, considered patriarchs and referred to as Theba, Tagera Ningwabhu Mang, has traditionally followed the Bon philosophy since ancient times. Their shamanist and animist representations, truly fixed in their culture, continue to be an energetic part of their practices.

## 2.9 Philological background

Linguists believe that the Negro people and their languages were the first languages in ancient Nepal (UpadhyayRegmi, 1990). They lost out to Dravidian speakers over time. (Logan, 1853)

One day, the Austronesian speakers also marginalized those Dravidian speakers (UpadhyayRegmi, 1990). This evidence means that initially, the ancient Indigenous people who spoke the languages of Dravidian and Austronesian families lived in Nepal.

After a long time, the Tibeto-Burman language family re-displaced the Dravidian and Austronesian languages spoken in Nepal. Interestingly, Kirat Mongol, who now speaks Tibeto-Burman, used to talk to Dravidian and Austronesian languages in Nepal. (Logan, 1853; UpadhyayRegmi, 1990) The Kirat (Khambongba) tribe of Nepal became more mixed with Mongol (Tangsangba) and Tibeto-Chinese (Munafen), which led to the influence of the Tibeto-Burman language and culture.

After the entry of a large number of Tibeto-Burman speakers from China and Tibet, their language replaced the previous language. As a result, the ancient Indigenous languages, including Dravidian and Austronesian, gradually disappeared from the Kirat or Nepali land.

After the unification of Nepal, the Indo-European language family also gradually displaced the Tibeto-Burman language family. At present, the status of the Tibeto-Burman language family is also being marginalized.

Linguists have classified the Khas language as an Arya-Indian language. They consider the Khas language to have evolved from Sanskrit. However, the evidence does not agree with that. Before developing the Sanskrit language, Kirat and Khas lived in the Indian sub-continent or Saptasindha region. Their habitat was close to the area. It is believed that when they reached Saptasindhu, they spoke Dravidian and Australian languages. On this basis, there are linguistic grounds on which the indigenous Khas language can be considered to have evolved from the Dravidian Prakrit language.

It is necessary to dispel the misconception that Sanskrit is the mother of Khas language. Sanskrit is composed of the sum of the words from different indigenous languages. Sanskrit is a word made by 'Sama' and 'Krita', a rich language made by cooking different languages (Pandian, 2019). The tradition of writing literature in the Sanskrit language started in

the Vedic period. It was recognized among the elite as a formal writing and administration. As a result, Sanskrit tried to replace the Dravidian, Prakrit, and indigenous languages spoken at the people's level since ancient times.

Linguists are not ready to accept Sanskrit as the mother of all languages. They regard Sanskrit as the lexicon of several languages, whereas Dravidian, Prakrit, and indigenous terms serve as foundational elements (Pandian, 2019). Given that the Khas are Kirat's brothers, the Khas caste should speak its native tongue, which later absorbed Sanskrit influences. This issue requires further study.

## 2.10 Outline of Kirat history

Historically, Kirat land has been referred to as Kirat Desh (Chemjong, 2003c). Let us look at its background. Around 4000 B.C.E., King Neferu of Egypt built the first pyramids in his country. At the same time, two types of civilized tribes lived in the northern plains of the Persian Gulf (present-day Iraq/Iran). Those living in the plains of the north were called the Akade dynasty (Akkad), and those living in the southern plains were called the Sumar dynasty (Sumer) (Chemjong, 2003c).

They had their cities and kings. At that time, the Sumer tribe was also called the Mongol people. They used to build dams on the river and rinse them. These tribes also developed scripts. They used to erect

stones and issue notices by engraving letters on inscriptions (Chemjong, 2003c).

The Sumer people and the Akkad people fought among themselves. After losing the battle, the Sumer people moved to a different territory rather than remain a defeated enslaved person. In the meantime, a large branch of the Sumer/Mongols moved to China and established a strong Chinese state in 3000 BC. Another branch of Sumer/Mongol also separated from there and reached the Ganga plain via Kabul, Punjab. The group lived in the Kashi Ganga for several generations. Arya later named these Sumers/Mongols as Kirat (Chemjong, 2003c).

Kurds, Kirat, and Khas of Afghanistan belonged to the same dynasty (Chemjong, 2003a). According to a Kirat legend, the Sumer dynasty arrived in Kabul and began to settle. At that time, they did not believe in Hindu or Muslim religion. The name of the Sumer group's older brother was Lale Hang. In the south, he went to the Ganga plain and went to it, realizing that the place was not habitable (Chemjong, 2003a).

Leaving the others in Kabul, the older brother, Lale, went to the Ganga plains and saw that it was appropriate to stay in the place. He started living there. Over time, Lale's group ruled there, but none returned to Kabul and called the descendants of their families who had left in Kabul. After many generations of living in the Ganga Plain, they moved to the mountainous region of Nepal. Over time, they

became Hindus, Khas, and Gurkhas (Chemjong, 2003a).

Meanwhile, the Sumer dynasty living in Kabul became weaker. Pathan conquered them and converted them to Islam. They are now known as Hazare in Afghanistan. When they meet the Gorkhas, they address them as Kakaji or Chachaji, meaning uncle (Chemjong, 2003c).

This background shows that Kirats, Khas, and Hazares living in Afghanistan are blood-lined. According to Sasi Mundhum of Kirat, Sumer/Kirat came to Nepal from three directions. They made their dwellings in the Himalayas, hills, and lowlands. The Kashi dynasty or Khambongba/Khamboj, came from the west. The Taisyan dynasty from the East became Tangsangthaj/Tangsangbaz/Mongol. The Lhasa dynasty from the North became Munafen/Chinese/Bhoteli (Chemjong, 2003c).

Of these, the Kashi dynasty Khambongba Kirat was the first to reach the mountainous region and Nepal. They came before the Dwapar Yuga or era. The fact that they established the country of Kirat is mentioned in the Mahabharata. After this, the Tangsangba or Taishyan dynasty and Munaphen or Lhasa dynasty entered Nepal, respectively. They had blood mixed with the Kirat dynasty. Some of the Kirats joined Khas. However, they are Kashigotre, who entered Nepal from the Western side (Chemjong, 2003c).

Khambongba Kirat established the Kirat country. They are also called Bhuinphutta. Kirat country was defeated in the 6th century, and ten Limbuwans were formed. Munaphen or Lhasa gotre who were Tibeto-Burmans language speakers formed the Limbuwan in Kirat land. Therefore, history tells us that after the entry of Lhasagotre, ten Limbuwans started ruling the territories. In the 7th century, Lhasagotre Kirat Limbu expanded the land east of the Sunkoshi River, west of the Tista River, and south of Morang Kankai (Chemjong, 1974, 2003c).

The Kashigotre and Lhasagotre war tactics adopted by the Tibetan Kirat Maranghang, who invaded Nepal in the 7th century, split Kirat Limbu society. Maranghang is also known as Mawarang somewhere in Kirat history, after which the name of present-day Morang was known. Kirat history tells us that there was a Rongoli, or the present-day Rangeli name, in his time. His ancestors were Kirat kings displaced from Kathmandu. The son of this Kirat monarch, Maranghang, returned to Nepal and started spreading Buddhism by sending spies into Limbuwan to unite the Lhasagotre (Chemjong, 1974; 2003c).

After the death of Anshu Burma (640 AD), Maranghang conquered Kirat in the seventh century with the support of the Tibetan king Srangchong Gampo. He defeated Kirat Limbuwan with the help of Tibetan military forces. At that time, the Lhasagotre Limbu living in Kirat Limbuwan turned to the Tibetan invading side and defeated the Kirat ruler.

As a result, the Kirat kings had to take refuge on the Tibetan side (Chemjong, 2003c).

Maranghang expanded the kingdom to Mithila in the south, Songdokpu Hill in the east, Hammer Hill in the west, and Khampajong in the north. He made Radok under Khampajong the summer palace and Sanggadhi (present-day Sanguri, Dhankuta) the winter capital. He propagated Buddhism in the state (Chemjong, 1974, 2003c). Thus, in the seventh century of Kirat history, there was a strategic conflict between Kirat Limbu by raising the flag of Kashigotre and Lhasagotre identity inside.

## 2.11 Genealogy and Archaeology

Hangsenlung is a historic Kirat site in Dhankuta district. Ten Limbu chieftains gathered at this place after the formation of ten Limbuwans in the 6th century. These ten chieftains of the Sen Makwan dynasty formed Limbuwan and divided the ten administrative zones called Thum. In each thum, the chieftains were chosen kings. After the meeting, they left stones as a mark at the site. Then they went to their respective thums. Which we call Hangsenlung today (Chemjong, 2003a; Tumbahang, 2011).

According to Kirat history, in the 14th century, the Sen dynasty of Chaudandi Chatara princes arrived while entering the hilly/mountainous regions. It is located at the confluence of Telia Khola, Chharuwa Khola, and Tamber River in Bodhe village of

Dhankuta. They stayed there for a few years and went up again. When they left the place, four brothers buried the stone Hangsenlung sign.

In Kirat, Hang means king, Sen means dynasty, and Lung means stone. Remember, when the 10 Limbuwans were formed in the 6th century, the Kirat of the Sen Makwan dynasty gathered and kept the stone mark.

Located in Bodhe village of Dhankuta district, the Hangsenlung is considered an important symbol of their ancestors by various lineages of the Kirat Limbu tribe. Kirat Senehang Limbu (Chabegu) and Yonghang genealogy have claimed this place as their ancestral symbol. According to the Yonghang genealogy, four brothers, Senehang, had separated by burying four stones there. According to the genealogy, they separated from there, and a brother went to Poklabang, another brother went to Yangrup, and two brothers headed Tamber khola, Mewakhola. Sen is linked to the name Hangsenlung, confirming the claim that Sen's four brothers erected the stones that formed its nomenclature (Yonghang, 2011).

The Kirat Sen Thegim Limbu Genealogy and History 2007 traces the history of its ancestor Sen dynasty Abhi Sen (Udim Sen). After Abhisen, the names of Padamsen, Lara Sen, Phora Sen, and Chudamani Sen, respectively, are mentioned in the genealogy (SenChobegu, 2007, p228).

According to the Sen Chabegu genealogy, Chudamani Sen had four children- Senehang, Samba

Sen (Samba Sereng), Surad Sen, and Mani Sen. The four of them crossed the Sanguri from Chaudandi Koshi Baraha Kshetra area and settled at Sadham on the banks of Tamber River in Bodhe village ward no. 5 of Dhankuta district. As a mark of remembrance, the four brothers buried stones and separated (Sen Chobegu, 2007).

The place where four stones are buried is also known as Hangsenlungtar or Hangsen Morangtar. Some unsocial persons broke down these stones in 1955. According to the locals, the destruction of the Sen milestones was the result of a wanton action, according to the Kirat Sen, Chabegu Limbu genealogy (Sen Chobegu, 2007).

According to the Yonghang genealogy, the four brothers, Senehang, crossed the Sanguri hilltop in 1331. From there, they reached the inner hill of Sangamtar and settled (Yonghang, 2011).

According to the Yonghang and Sen Chabegu genealogies, the ancestor of four brothers of the Sen dynasty, Abhi Sen, was in Simanggarh/Simraungarh. His children lived in Chaudandi/Chatara. From there, they crossed the Sanguri and reached Sangmatar. One of the brothers separated, crossing the Tamber River, and went to Yangrup Panchthar. Later, Yonghang Thegim developed from him. In this way, the descendants of Senehang, who were separated from Panchthar, developed Yonghang and Thegim clans. In the genealogy, their ancestors initially held the title of Rai (Yonghang, 2011).

In this way, the descendants of Sen and Rai developed into the Yonghang, Thegim, and Lingden clans (Yonghang, 2011; SenChobegu, 2007). The remaining two Sen brothers went to Mewakhola and Tamber Khola. Samba and other Limbus developed from them.

The Sen Chabegu Limbu community has expressed concern and worry about Hangsenlung through genealogy. Concerns have been raised about whoever destroyed three of its four stones. After all, it is Kirat-Sen-Limbu heritage. It is not only a matter of concern for the descendants of Sen or Senehang and the ten chieftains. This detail is the historical story of all Nepalis and is part of Nepali heritage. Protecting historical heritage is the responsibility and challenge of all of us.

Some readers say that they have read in history that Sen Makwan, who formed Limbuwan, is associated with the Hangsenlung. However, when it is discussed in Kirat Limbu genealogies, they are also mentioned as their ancestral landmarks. As we think about its geographical location today, it was a gateway to the hills and mountains. It is also a cool place to be seen entering hills from the plains. This place is also naturally beautiful location, as it is the confluence of three rivers.

Important historical events have covered geographically and strategically important sites in different periods. In history, there have been many other instances of an event occurring at the same

place after another important event occurred. Therefore, the leaders of Kirat Sen and Ten Limbuwans have left the symbol of Hangsenlung at different times. The word "Sen" in the keyword and Hangsenlung is associated with the Kirat race and civilization with the Sen.

According to the Kirat Sen Chabegu Limbu genealogy, the ruins of the Sen palace in the forest above Chatara in the Koshi-Baraha kshetra area are the palace of their ancestors (SenChobegu, 2007), which seems relevant.

According to cultural expert Khatiwada (S.P. Khatiwada, Personal Communication, Oct. 16, 2019) regarding archaeological evidence, the remains of the Lalkot Rangamahal of the Sen kings are found in the Bayarban forest above Chatara bazar in Koshi Baraha kshetra area. However, there was no sign of the Sens having soldiers. There are rooms and shelters to hide their wealth, he said.

Therefore, the Koshi Baraha region and Chaudandi Chatara and Hangsenlung Kirat-Sen-Samba are historical areas associated with Kirat-Sen history and civilization, which need to be protected and further studied.

## 2.12 Kirat

Kirat means a people who live in a group as a stronghold. Organised people were then known as Kirat (The New Biblical Atlas and Scripture Gazetteer, 1860).

According to the Kirat narrative, Kirat term is a powerful creature like 'Ki-Ra-Wa', i.e., lion or tiger. After all, 'Mong' means the wild king lion, from which the Mongol is formed (Thulung, 1985). According to linguist Bal Krishna Pokharel, Kirat's ancestors brought this lion's influence from Libya and Lebanon (Pokhrel, 1998).

From the above statement, it is known that the Kirat community is a tribe of Lion faith. When we study Kirat history, these groups are nations that fight and conquer the kingdom. The events mentioned in the history prove that they are warrior or lions.

Over a long period, the meaning of the term Kirat expanded. Although this name is original, it seems new to some within the community now. It is reasonable to assume that the cultural blending of the aforementioned Kirat Khambongba tribe with Tangsangba Mongols and Munafen Tibeto-Burman speakers resulted in this situation. Therefore, Kirat is not mentioned in the mundhum song or written in Tibeto-Burman languages. In Sanskrit literature, the word Kirat refers to an indigenous tribe. Even if the word refers to race or descent, it denotes nationalism, culture, and civilization.

The Limbu people identify themselves as Yakthung inside their Indigenous society. Nevertheless, they refer to Limbu when they encounter individuals who are not Limbu.

## 2.13 Yakthung

Yakthung is the word inner or mimic. Its semantics are similar to those of the word Kirat. Yakthung is a term derived from the Tibeto-Burman language family.

'Yak' means stronghold in the Limbu language. Thum, Thumba is a place to live, a brave man. The word Yakthung refers to a tribe that lives in a stronghold as a group or a group of men. Thus, Kirat and Yakthung are synonyms in terms of semantics. There are similarities between the literal meaning of the word 'Yakthung' and 'Kirat'. The Kirat is related to the stronghold whereas the word 'Yakthungba' means stronghold settlement of brave people. 'Yak' and 'Thumba' are the two words that make it up. 'Yak' means land, or state, while 'Thumba' means brave or heroic place.

'Yakthung' is an ethnicity-based noun used in the Limbu community. Men are called 'Yakthungba', and women are called 'Yakthungma'. 'Kirat' and 'Limbu' are commonly used in talk and accounting. Outsiders do not use the word "Yakthungba" that much. They find it easy to speak or write 'Kirat' or 'Limbu'. 'Yakthungba' is a term from the Tibeto-Burman language family, which is why Indo-European language speakers find it difficult to pronounce.

The word Yakthung is native to the Limbu language. The term Limbu has found its place in the

Nepali language. They embraced both terms as their identity word, reflecting the rich cultural significance.

Limbu clan proudly denotes its ethnic identity through the word 'Yakthungba' or 'Yakthungma', which carries a sense of heroism.

## 2.14 Rai Limbu

Kirat Rai and Limbu are blood-lined and share a culture. They are from the same Kirat family. Rai and Limbu are geographical regional names of the same family. Generally, the Rais live west of the Arun River, whereas the Limbu live east of the river, indicating their distinct geographic identities. The social and political influence during the expansion of Gorkha and the construction of Nepal can be considered the main reason for this.

As a result, some Limbus try to argue with the name Kirat by considering Kirat to be close to Rai. They have a tendency to misinterpret history by describing the Limbu as a tribe different from Kirat. This notion is a politically constructed narrative in the line of recovering the Limbuwan state. The influence of Tibeto-Burman language and culture has dominated the Kirat identity in Kirat Limbu community. Tangsangba (Mongol) and Munafen (Tibetan-Chinese) blood and culture dominated the Khambongba (Kashi) Kirat tribe. Due to such influence, Kirat Limbu is divided in its identity as if it is Kirat, Limbu, or both.

Maranghang, who conquered the Kirat state with the help of Tibetan rulers, also raised the Lasagotre and Kashi Gotre slogans in Kirat country. He organized the people by naming them Lhasagotre Limbu, who had come down from Tibet. He also claimed Khambongba as Kashogotre Kirat (Chemjong, 2003c)

The politicians remember the Limbuwan state formed at a time in history when nine districts East of Arun were tried to be revived in present-day federal Nepal. How relevant it is today is a different matter. In any case, historical tensions are sought to be revived today. As a result, it is not difficult to understand the strategic decision to pronounce Yakthung rather than Kirat because Limbu's use of the word Kirat haunts the Limbuwan campaign.

In terms of linguistic terms, Rai (Raya = Raja) and Limbu (Bow-wearers) are the only administrative titles of the time. Limbu considers himself to be the Hang (king) dynasty. The Rai and Limbu clans share dynastic culture. Until a few centuries ago, there was countless evidence that Rai and Limbu represented the same lineage.

It is known that Raya/Rai, east of Arun, started writing Limbu only after Gorkha was expanded under the construction of Nepal. The facts and evidence in the historical government documents of the Shah period about 245 years ago show that Rai Limbu belongs to the same clan (Shrestha, 1985).

There are other facts to support the above statement. Kajiman Kandangwa (1988), an expert on Kirat Limbu culture, claims that Rai became later Limbu on the basis of Kirat Limbu lineage. According to Kandangwa, the Kandangwa's ancestors were Tatuwa Rai, Yangdwa Rai, and Pona Rai seven generations ago.

Similarly, eight generations ago, Kirat Limbu's ancestors of Meyangbo and Angbuhang clans were Namit Rai, Mugam Rai, Chan Rai, Khan Rai, Sin Rai, and Tala Rai. Angdembe, Lauti, Ingnam, Tumwapo, and Sherma clan's ancestors were Koch Rai, Raj Rai, Om Rai, and Pana Rai. The ancestors of Thamsuhang and Chabegu were Kwav Rai, Langbho Rai, and Miphon Rai. Some are seven generations old, and some are 9 and 10 generations old. According to Kandangwa, these figures date back nearly 200 years (Kandangwa, 1988).

Rulers, community leaders, and political activists have been making things more complicated than clarifying them throughout history. They prefer to rule by dividing rather than uniting clans and sub-clans. Diversification has been promoted not only between Limbu but also among the same community or clans living together. The politics do not allow them to live together. The commoner needs to understand this.

## 2.15 Limbu

Limbu means archer. In the Kirat Limbu language, 'Li' means bow, and 'Bu' means to hit. In the Kirat Limbu language, the word 'Lim' means sweet and the word 'Boo' means bowing. Therefore, the language element indicates that the Limbu clan is an ethnicity with an attachment to bow-bearers.

The interrelationship between Limbu and bow is also seen in the Sirigunga script. In the Kirat Limbu language, four digits are called 'Li'. The 'Li' character also denotes the four digits in the Sirijunga script. The number four is called 'Lee', which is also the echo of their ethnic names. The right hand pulls the bow's string with its four fingers while analyzing it. After holding the bow with the left hand, pull it towards him by placing four fingers on the stretched rope. Therefore, the letter 'Li' may have denoted four numbers. The 'Li' character indicates that the name of the weapon that a particular clan demonstrates with the help of four fingers is also associated with their ethnic name.

In the Hindu scripture Mahabharata, Arjuna fought with archer Kirat in the Himalayas. Arjuna, considered the best archer, even lost, after which he saw this Kirat as an incarnation of Lord Shiva. Sanskrit texts have described skilled Kirat Eklavya in archery. In this way, it is known that the Kirat race has been proficient in archery since ancient-history.

Historical facts show that in the sixth century, ten Limbu chieftains fought with Kirat and conquered the Kirat country, ruled by eight Rai (kings). They took over the Kirat kingdom and formed ten Limbuwan kingdoms. At that time, the Limbus won the war with the help of bows, so the conquered kingdom was named Limbuwan (Chemjong, 2003c).

Based on the facts, the term Limbu refers to a perfect race, to identifying as a warrior with a bow. It is a noun that shows bravery. With the formation of 10 Limbuwans, Limbu and Limbuwan were defined from the Limbu ethnic noun to the national political noun.

Today, the Limbu clan has become a great ethnicity because there are 379 sub-clans under it. Of the hundreds of members of Limbu, there are one and a half dozen families in the Samba sub-clan. However, there is no consensus among them on the counting of Samba sub-clans. However, they are engrossed in compiling the number of Samba families. It is still a subject of research.

Based on various records on Samba genealogies, Samba societies, and other historical sources, the Samba family members are as follows: (1) Chongbang (2) Lunghimba (3) Phenchangwa (4) Phyang (5) Kaidangba (6) Mikkendang (7) Maden (8) Tangdappa (9) Sreng (10) Mudenchhong (11) Tesyeba (12) Wetneba (13) PakSamba (14) TumSamba, (15) Leguwa (16) Sambahang (17) Tapmaden, and (18)

Hinahang (Chongbang, 2009; SambaMingshra, 2018; Tumbahang, 2011; Sembu, 2014)

## 2.16 Culture

The Kirat Limbu clan's culture includes traditional customs, rituals, religious rites, festivals, dances, and food.

Traditional culture covers from birth to death. Cultural activities are performed before delivery and also after death. Sappok Chomen, Yangdangphohng, Naramappa, Changwa Lekma, Marriage, Saiphumma, and Death rites are performed during life.

Nahangma, Mangenna, Tahpphehng, Yumasam Thebasam Thepma, Himsammang, Akwama, and Tangsing are prominent in religious rituals (Laoti, 2005). Similarly, Yakwa, Sisekpa Tangnam, Chasohsk Tangnam, and Kahkphekwa Tangnam are prominent at the festival.

Another exciting aspect of Limbu culture is their dance Yalang, Keylang, Hangsamlahang, Hakparya, Pakkandi and playing instruments such as Chyabrung, Chethya, Kosam, Mumfro and Memphrang, Yalambar Mungla, Pahange, Tanke and Tah (Laoti, 2005).

The Sappok Chomen ritual is performed 5/6 months after a woman is pregnant. This action is committed to protect the pregnancy of the woman and the unborn child. Yangdangfong is the act of protecting the child. If it is a boy, it is done in four

days; if it is a girl, it is done in three days. Nara-amepma is a tradition of looking at the face of a newborn baby. After the birth of a new baby, it is customary for the mother, older sister, or family member to bring food as a gift to see the baby.

Changwanu Lekma is the practice of giving away clothes. When a boy or girl reaches the age of 15-16, it is customary to give them clothes again by making them aware of responsibility and duty and assuming that they are now adults. It can be compared to Arya's Bratabandha. Aryan does not treat their daughter like a boy in Bratabandha, but Kirat Limbu, rites are performed equally for sons and daughters without discrimination.

In Limbu, the practice of Mekhim means marriage is often done by mutual consent. There is also a custom of love marriage or arranged marriage, which is done by dancing Yalang. Nowadays, arranged marriage is also common.

In arranged marriages, there is a custom of 'Kummathakna,' i.e., taking money to secure the bride's future financially. The amount of this is negotiable. As a rule, one should pay Rs. one hundred, Rs. one thousand. Someone takes Rs. 10–15 thousand or gold. But it has become expensive for the middle class. Some 10-20 lakh expenses are required to manage a marriage. Due to the Lahure culture, international employees are ready to bear the associated costs. Nevertheless, marriage ceremonies

have posed additional challenges for the individual by ordinary means.

Due to the expensive nature of their way of life and cultural practices, a significant number of Limbu people have become landless or homeless. Consequently, individuals often go abroad to enlist in the military or work as workers. It is customary for the mother-in-law to add to this amount and give it back to her daughter. Yet, in most conditions, it is not returned.

Some conditions must be assessed on both the bride's and groom's sides. Marriage does not take place in his lineage or surname. Marriage of three generations of the bride's mother's parents is likewise prohibited.

At the beginning of the Itton, i.e., death rites, a gun is fired once or thrice, and a death signal is given to the relatives or neighbours. After hearing the sound of gunshots, the relatives and neighbours gather, and the funeral ceremony begins. They keep the dead body above the four horizontal pieces of green bamboo made for men and three for women. Chedhap is placed on two bamboos. A white cloth is wrapped around it. In cremation, it is customary to bury the body in the ground. There is also a custom of taking the dead body to the river and burning it.

Nahangma, Mangenna, Tapfeng, Yumasam Thebasam Thepma, Himsammang, Akwanama, and Tangsing are essential in cultural and religious rituals. A special puja called Nahangma is performed every

three years in the name of the head of the family. In this ritual, Phedang lights incense and prays at home to pray for the well-being and prosperity of the family. Manggena is a ritual performed for the welfare of one or all family members. This site is done once a year.

Mapfeng ritual is a worship ritual performed during Undhauli (Yobekba) and Unbhauli (Thobekba) festivals to promote the well-being of the household. Phedang performs this ritual at home. Those who cannot perform Yumasam and Thebasam Thepma rites at home every year will be allowed to do so in five or 10 years. Praying to the family deity is a traditional custom to protect, prosper, and increase the family.

Tangsing is a tradition of gathering one's brothers and worshipping Tagera Ningwabhu Mang. It is ancestral worship. They prayed at the puja for good fortune and strength. Kirat Limbu believes himself to be the child of the Sun. A shaman, Phedang, addresses the Sun first during important rituals, such as when a family member is born or dies. When a child is born or added to a family member, the information is given to the Sun. The baby's face is exposed to the Sun first.

Likewise, if any family member dies, the information is given to Sun in detail. Upon death, Phedang informs the grieving group that Sun's child has now gone with the Sun. From this, it is clear that Kirat Limbu belongs to the Sun faith or Suryavanshi (Namsami).

Balihang is worshipped by lighting candles at home on Kartik black moon Aunshi. In celebration, there is a popular tradition of playing the Deusi Bhaili dance.

Balihang is a festival associated with Kirat's ancient history, played as Balihang Tangnam. Bali Hang, King of Devasura Sangram, appeared to be a very heroic king. Taking advantage of his innocence, Arya sneakily grabbed his kingdom. Guru Shukracharya tried to stop King Bali from joining the Aryas, but Bali ignored him. As a result, the Bali Hang side was defeated. Frustrated, Guru Shukracharya went to Arabia from there (Thulung, 1985).

However, both Aryas and Kirats revere King Bali. They show respect by worshipping him once a year. Therefore, this Bali king is always immortal. There is a widespread belief that the practice of playing Deusi spreads the message that he should remain memorable.

When the grain is ready, Chasok Tangnam is a festival at which people offer food to Mang, or God. This festival is celebrated in November. At this time, grains are grown all over the villages and towns. There is a tradition of offering the newly ripened grain to Tagera Ningwabhu Mang after worshipping the land Bhoomi-puja. Saba Sammang Mundhum has a proverb that after the new crop ripens, Saba Sammang Dev wanders from house to house and brings misery to the unclean place. This pooja can be

considered a festival to express gratitude towards the God of nature.

Kirat Limbu celebrates Kakhfekwa Tangnam as the new year in the Magh. This celebration takes place during the Mongolian flower-blooming season in the jungle. On the day of Magheskranti, people celebrate this festival by bathing and worshipping Tagera Ningwabhu Mang in the morning and exchanging good wishes for a prosperous new year. Since yam was the first food item humans consumed during the development of civilization, eating the same food item each year during this festival serves as a reminder of the distant past.

The Kirat Limbu people are interested in music and literature. Palam is a rich and cool example of folklore and folk music. Kirat Yakthung folklore uses precise imagery, and an infinite depth of emotion is found. Only someone with a special passion and level of practice can sing their music. It requires cultural attachment to master it. Even those who sing folk songs or modern songs of other castes cannot sing Palam in the original style. This uniqueness is a feature of Palam's singing.

Yalang is a typical dance of the Limbu clan. It is believed to have started when the paddy crop was cut and put on the floor, and beaten with the feet. In the Limbu language, 'Ya' means paddy, and 'Lang' means dance. The paddy culture of Kirat Yakthung proves that they have been associated with paddy cultivation since the beginning of the agricultural era.

Yalang is a dance in which young men and women, ranging from 2 to 10-15 in number, hold hands and stand in a wave, moving forward and backward while singing Palam. This dance is performed at bazaars, fairs, weddings, functions, and when guests arrive. Before starting the dance, the young people are introduced to each other. Yalang begins if there is no blood-lined between them. This dance continues for some time, for several days and nights. One night, Yalang is more popular.

Kelang or Chyabrung dance is another an original Kirat Limbu dance. It is danced with a Chyabrung instrument. "Key" means a Chyabrung drum, and "Lang" means feet or dance. Chyabrung and the young men demonstrate a variety of dancing forms through hand-body-style play, stepping, and wave movements. This Kelang dance is for auspicious occasions like weddings and new house entry occasions. The young women also dance with dishes/jhyamta in their hands, mingling with the waves and harmonizing the essence of the dance.

## 2.17 Religion

Kirat Limbu is an Indigenous people who follow Bon's philosophy, which is Shiva-influenced. They are a nature-worshiping clan that believes in Souls, Shamans, nature, and Mundhumian traditions.

However, Hindus also claim to be nature worshippers. Fundamental differences exist between

the Kirat Shiva Bon philosophy and Hindu philosophy and rites.

According to Kirat history, the Yuma religion entered the Kirat Limbuwan region in the ninth century (Chemjong, 2003c). Researchers call this Yuma religion a type of Buddhist Bon religion (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019).

Today, some Limbu sects consider Ubahang and Mabohang to be their ideals and guidance in restoring the Limbuwan state. Yuma will be a state religion, as announced during the Limbuwan campaign endorsement. On the other hand, there were formerly Shaivites and Bon followers who were patriarchs or Sathya or Shiva patriarchs in the Kirat realm, and the older group that prides itself on being Kirats is still extant.

As Theba followers, Shiva also considers Yuma to be Shiva's matriarch and patriarch. They consider Shiva Parvati, Sumnima Paruhang, Umashankar, Shivlinga, and Yoni as religious symbols and search for truth (Sanatan) as a philosophy of life. According to sociology, Shiva or Parvati are 'etic' expressions, and Theba or Yuma are 'emic' words.

Briefly stated, the Yuma religion's origins can be traced to a Tibetan branch of Buddhism that evolved from the Bon faith; for this reason, researchers have given it the moniker Buddhist Bon (Yuma) religion. Buddhism Influenced Bon and prohibited offering alcohol and meat (sacrifice) as a ritual. When Lamaism

flourished in Tibet, the Buddhist Bon religion sought to substitute local names to hide its inherent Bon identity (Dibeltulo, 2015).

To avoid the attacks of Lamaism, Buddhist Bon followers adopted the local name Yuma Sam or religion. As a result, this Buddhist Bon (Yuma) religion is claimed as the original religion by the Limbuwan activists in Nepal and Sikkim, India. In fact, before the introduction of the Yuma religion, Kirat Limbu considered Shiva, and Shiva influenced Bon's religion. The Buddhist Bon (Yuma) religion was introduced from Tibet in the 9th century (Dibeltulo, 2015; Datta, n.d.).

Therefore, Kirat Limbu's cultural and religious roots have evolved from Shiva, Bon's philosophy. They now have cultural ties to different religions, including Bon, Shiva, Hindu, Buddhist, Buddhist-Bon (Yuma), Sattehang, mundhumian, and others (Danielou & Gabin, 2003; Bickel, 2000).

## 2.18 Mundhums

### 2.18.1 Tungdunge Mundhum

Tungdunge Mundhum is a traditional ancestral worship of the Samba Limbu clan.

Rituals are concluded by singing Mundhum by Shaman Phedang, Yeba in Mangthan decorated with various worship materials. Every three years, the worship place is decorated with three-year-old goats

and roosters, favorite weapons, musical instruments, and food items of Tungdunge Dev.

It is believed that during puja, the family will be well, especially the mood, anger, and impulses of the family will be controlled, the family will be protected, and it will bring good fortune (Chongbang, 2009).

Tungdunge Puja is especially the lineage sacred ritual of the Samba family. Due to the spread of the tradition by married Samba daughters, today, non-Samba Limbu also worship Tungdunge. This puja has now become a common ritual of all Limbus.

Among the Limbu of the Ninglekhu, Khajum, and Warumhang clans, who are culturally related at the Mundhamian level, there are Mundhums who view Tungdunge Dev differently. That confirm the historicity of Tungdunge Dev.

A Glimpse of Tungdunge Mundhum –

*Aalla khene lekwado sumbado mangle kussa Tungdunge mange Samba mange khene sodan ya:rin ketchhe kebeyang keyagelle thabera kembare singdhakse kentumbhu ha: mangba hangba hatusuru, pirusurusille khene ga aatnu kedeyang yangnu kedeyang thabera paanu yambae aanga kessa phokwang sammading mangwahangwa aalak kembirangen phang peli panja- kenaktulle assa phokwae khaneang sakwading hangwa mangwa kedeklo! (*Chongbang, 2009)

Well, thank Mang (God)! I am a representative of the family, praying to you with courtesy. With your beloved food, ornaments, musical instruments, flowers, and weapons displayed on the Mangthan, I

am offering you a three-year-old goat and cock. Please take up our offerings of prayer. You are the youngest son of King Kokoha, to rule over Sumbado (Koshi Baraha).

The Mundhum recounts the history of Tungdunge, his lineage, and his ruling territory.

## 2.18.2 Chongbang Samba mundhum

The Kirat Limbu family comprises various sub-clans within the Samba lineage. Chongbang Samba, Phyang Samba, and other individuals make up this group. Their ancestry is comparable to one another. Although the Samba are separated into different surnames, their bloodline is seen in the genealogy (Chongbang, 2009; Sen Chobegu, 2007). The Mundhum associated with brother Chongbang was taken when studying Phyang Samba because Chongbang Samba Manggena Mundhum reflects the historicity of Phyang and other Samba sub-groups. So Chongbang Samba Manggena Mundhum is presented here. The Mundhum is as follows:-

*Kosiyo Mechiyo Saha yanagan natappa saraha tappa Chongbang Samba hangden yo Kashi xetra samyangle sikri yuppare sikri wanchangmu thasing. Kashi xetra samso yaming wanching. Khune yukphungmu kannu thange. Thang ganmu natnu yange saraha mu natnu thangemu.*

*Yo Kashi Ganga tembe yo attuding yo lammu yong Saptakoshi, DudhKoshi, Tama Koshi yangan natnu saraha*

*natnu yukfung kannu Sabang kannu wasading yo lam thasinglo. Picha katnu sambhog kannu kai kaknu Phangjung kaknu chabting thungwa kaknu Vijaypur na vasa tolam lande. Kai kaknu Phaijung kaktura Kocio Ba Mecio Ba yangan tappa saraha tappa Ro. Minu hoppa Tamber hoppa vasa yolam khak kelande.*

*Yangan natnu saraha natnu hakfara nau dhunge basa tholam khang kedhange. Sigek surung sigi sosam sanvenvotte mata eve membonte sigi sosam phongnu mata ime phongnu minu hoppa Tamber hoppa yukfung kanu Sabang kanu yangan natnu saraha natnu wasa yolam thange Ro.*

*Minu hopma Tamber hopma Nuboghat Simraghat Yukphungdin Sabang Kannu yangan natnu Saraha natnu vasa tholam tangero. Minu hopma Tamber hopma Nuboghat Simraghat Yukphungdin Sabang kannu yanagan natnu Saraha natnu vasa. Yolam khangkelande kai phangjung kamnu minu hopma Tamber hopma Karakaule yukphung kaktura*

*Mulu hopma Tamber hopma Sarah natnu Yangan Natnu Vasa Tholam Khangkelande Kochiyo Ba Mechiyo Ba Yangan Tappa Saraha Tappen Basa Yolam Khangkelande. Minu Hopma Tamber hopma Khadkure Tarang Basa Tholam Khangketharethange Kaifangjung Kaknu Minu Hopma Tamber Hopma Yongan Natnu saraha natnu Khukwa dhoro lung ghari Ro.*

*Cabhat kaknu Chungwa kaknu Sangjelung Sobuwa Dobhan Ro. Vasa tholam khangkelande Kociyo Ba Meciyo Ba yangan tappa Saraha tappa. Ninu hopma Tamber hopma vasa tholam khangkethasing.*

*Nagbele Ro ketakkumlo Miama vahangminu Tembe Dobhan Tembe Kociyoben Meciyoben yanagan natnu Saraha natnu yukphung kannu Sabang kannu kai phaknu phangjung kaknu thikpakung cahnu Thik Pichhing Thi Thungera Thik Yanglalak Yangdhoktera Minu Hopma Tamber Hopma Sumbo Kere Hukba Kere Chuge Lamtho Chukwama Lamtho Ketakkum Mio Hopmetho Basa Tholam Khangkelande Ro. (Chongbang, 2009, pp. 145-148)*

**Synopsis and analysis**

The Mundhum is a saga that sings the events of Chongbang Samba's ancestors. This Chongbang Samba Manggena Mundhum and Phyang Samba Origin Mundhum are similar. The Sen dynasty of the Kashi tribe was from the Ganga plain. They were dynastic and affluent in gold and silver. Their places of work and sports are Mechi, Koshi, Tamakoshi, Dudhkoshi, the Saptakoshi river area, Vijaypur, and surrounding areas. Mundhum says that he roamed around that area and hunted wild boars. Those ancestors used to hunt wild boar in the Koshi Baraha area, says Mundhum (Chongbang, 2009).

The princes of that dynasty, i.e., the ancestors of Chongbang Samba, went from Koshi Baraha to the banks of Tamber Khola to hunt wild boars. While traveling along Tamber Khola, they crossed Nuboghat, Simraghat, Khadkude Bridge, Chungwa Khola, Sobuwa Khola Dobhan, Miwakhola Tembe Dobhan, Ramduwali, and reached Mewakhola.

According to Mundhum, they arrived at Mewakhola in accordance with the instructions given by Tagera Ningwahbhu Mang in a dream.

In the disguise of a hunter, the prince reached the forest of Mewakhola. Mundhum says he had gold and silver plates with him. The forest was under the jurisdiction of King Samyok Hang. A soldier of Samyok Hang saw the prince hunting in the jungle for a few days. The soldier reported to the King that the prince was hunting in the forest. He had gold and silver plates found there in the woods.

So the King sent more of his soldiers and made the prince appear in the palace. The King asked the prince, "Why did you come to my country from where?" The prince told his story in detail. He also offered the King the gold and silver plates he had with him. However, the king thought one should not take away someone's wealth this way. Instead, he should make the prince his adopted brother and keep him together.

Remembering the tale of King Samyok's ancestor, who also hunted wild boar from Koshi Baraha and came there, the King urged the prince to live together and informed the prince of his ancestral event. After that, Chongbang's ancestors lived in the Mewakhola area. This is how Changbang Samba's ancestors settled in Mewakhola, says Mundhum.

In addition, the method of doing Manggena within the Mundhum is mentioned. For example, it is better to perform Puja in the morning. Chongbang

Samba's Manggena Mundhum and Phyang Samba's Origin Mundhum are almost similar.

In Phyang Samba Origin Mundhum, there is a story of the Nalbo King accepting the gold and silver offered by Prince Saratappa. According to the report, Saratappa married the King's younger daughter. Later, the King gave part of the kingdom to his daughter and son-in-law.

It is natural to have diversity in oral tradition of Thuture Mundhum or Veda. One might analyze the story's characters, the narrative, and the outline. Based on the comparative study of both the Mundhums, there is an indication in the story that the ancestor prince of Chongbang Samba and the Saratappa ancestor character of Phyang Samba are the same.

This Mundhum has revealed that it covers the history of the Kirat Sen Raya Samba Limbu dynasty.

Phyang Origin Mundhum also suggests a more comprehensive human historical framework. Saba Yethang turned like a swirl. Some arrived from Lhasa first; afterward, they renamed themselves Lhasagotre. Others descended to the Ganga Maidan and changed their names to Kashigotre.

Mundhum says the Saba Yethang of Lhasagotre and Kashigotre were the same before separation. Their variations are those of time and circumstance only. Mundhum categorically says that the

Chongbang Samba and Phyang Samba belong to the Kashigotre/Khambongba of the Kashi dynasty.

## 2.18.3 Chongbang Mundhum

Pung Sammang Mundhum by Chongbang Samba represents a significant oral heritage of old wisdom and philosophy. This knowledge is a basis for assessing Chongbang Samba's past, viewpoint, philosophy, and Phyang Samba's background. Chongbang Samba and Phyang Samba share identical lineage. Pung Mundhum embodies the expertise and ideology of the Samba, encompassing these two siblings.

**Mundhum**

*Misek sammang Shreng sammang ke pokma ke samma surumtho siyoderumyo kheyek thaknere asen iksa khambek tarak tangsang pachchhelle kagetnang yechchi pachche. Tho kuthanam phangje pachche. Khambelaga musendamu apate miyamu aapte sendang aapmora mita aapmare kettakum here nudhuni here thanumu here singlam mu gere poklamu here.*

*Khakkebelale yo so rishi mangha tho so rishi mangha naulakha chaurasi rishi mangha sendang sepma laxi selma miya hopma namhi selma pha-ang laamante mu kube mejoge. Nam mato mu kube mechoge lasava mu meyunge naam sava mu meyung kugetnam Yetchi Keppappa Kuyanam phangje kepappa sendange sepmaphahang lahi khepmaphahang lahi khepmaphahang miya sepma pha-ang bamhi sepma phayung.*

*Aasava namsava kube meyunglen minu sama sama baie samen lapmuyok mudhok simuthok muthok loksang pharutta teyang thakle Phepmaphi Minu Sama Baie Samen Lapmuyok Mudhok Simuthok Mutshok Furutta Teyang Thakle Tumbo Ha Nau Lakh Tara Chausathi Rikhi Ha Yangsa Kundhe Ke Jogi Peri Panja Sanja Ingja Netnusileg Mu Ani Gay gayo sendang ke-aappa,*

*Sendang sepma pha-ang lahi sepma pha-ang, Miya sepma pha-ang namhi sepma pha-ang Lamto Kube Chogige Nammato Kube Chogige.*

*Minu Samen Beismin Perry Pancha Sanja Ingja Menettulega Anga Yarin Tumba Sodhan Tumba Nari Kuden Aagnetgara Sendang Serung Lahi Serung Miya Serung Namahi Serung.*

*Peri Panja Sanja Ingja Minu Samawai Sama Nettusilega sakfari thokwa hangfari thokwa nari kujen menettu lala muthok mi mudhok kakmu mange Ro. Minu sama pardha sama khune aang lokse teyang phutut teyang sikchowa ha thakwaba ha nari kujen menuttu aa iksa tandu Ro Khambek tandu Ro. (Chongbang, 2009, pp. 148-151).*

Synopsis and analysis: Present-day Chongbang Samba Pung Mundhum shows the past. Mundhum says ancestors met with sages, discussed difficulties, and taught. Below the Ganga lowlands and above Tibet, China, 900,000 intellectuals participated. Gurus exchanged wisdom, scriptures, and talks at meetings.

In Human Genesis, Mundhum represents centuries, and gold and silver reflect the past.

Currently, these ancestors resemble the planets' galaxies.

In Mundhum, there is even mention of a Shreng Sammang. He was known as a lone hunter. Carrying flint, stone for the fire was typical in the past. Shreng Sammang (ancestor) is called Chakmake Hunter due to his character.

Samba Shreng appears to have descended from Samba Sen and evolved into Chongbang, Phyang, and other Kirat Senehang Limbu ancestors (Sen Chobegu, 2007).

Mundhum refers to Shreng as Sammang's accepted ancestor, which is comparable to other family history. As a result, we can trace SambaSehreng back to Phyang Sambas.

Chongbang, Phyang, and Samba are all descended from Samba Shreng Sammang. That Samba's ancestors were hunters and saints is a truth worth considering. They used to engage in thoughtful conversation with the Gurus in Mundhum.

## 2.18.4 Saba Sammang mundhum

'Saba' means monkey, and 'Sammang' signifies god in Limbu. Because the nature of this god or associated clan is bright, self-sufficient, and powerful, we can deduce it as a deity, maybe because controlling him was difficult. People thought the misery and sickness of humans were due to the power of the monkey god depicted in Saba Mundhum. People

believe Saba Samang is responsible for ailments and a cure-all.

At first look, the story appears both a folk tale with metaphorical vocabulary and instructive knowledge with allegorical word formation and images—the word 'Saba,' which appears in Mundhum, to Limbu's term, clan. In Saba Mundhum, there is Baraha Mang (God) Kokoha Mang and the Koshi River, Tamber Khola.

Tungdunge Dev (God) Tungdunge Mundhum, the protagonist of Tungdunge God Tungdunge Mundhum, was a family member of the famed Kokoha Mang of this region. According to linguists, Saba, a lineage of the Tamber Khola region's Sodhung Lepmuhang, and Saba, documented in Persian history, have remote ties (Pokhrel, 1998; Thulung, 1985).

According to Persian history, the Sabians were a Shiva cult in Persia (Thulung, 1985). Later, the word Saba Sammang became the title and title of Limbu (Subba, 2005)—the Samba dynasty and its beginnings from prehistoric times.

Kirateshwar (Kirat God), Shiva, Shiva linga, Shivalaya, and other Samba tribe members associate with Kirat God, Shiva, Shiva linga, Shivalaya, and other Samba members. The Shiva linga was discovered near the ancient historical site Phangfangden waterfall in Mewakhola Thum, the Samba clan's birthplace.

The Gorkha and Limbu reviewed the Kashi dynasty's Limbu lineage in Chainpur Sankhuwa Sabha during the Gorkha-Limbuwan war, which ended in a 1774 salt-water treaty under Nepal's construction. They discovered that Sen Magar shares ancestry with the Kashi dynasty Kirat Limbu. This fact prompted Limbu to make a deal with Garakhali. As a result, the saltwater treaty was concluded.

There was a commotion in Limbuwan after Girvanyudha Shah issued an order later in 1808, to deny the Kashi clan Limbus Kipat land rights. At that time, Kashigotre Limbu and Lhasagotre Limbu united to protect Kipat's rights. By committing to initiate the marriage between Kashigotre and Lhasagotre, they were able to build a front against the Gorkhali. They hurled three baskets of holy thread Janai in Tamber Khola, and ever since that happened, they have abandoned the practice of wearing it (Ingnam, 2012).

It is still possible to find historical and mundhumian evidence about Shiva, Samba, Thebasam, Thebahangsam, and Saba Sammang in the regions of Mewakhola, Tamber Khola, and Taplejung. The essences of Saba Mundhum and Tungdunge Mundhum are comparable in several ways. Based on an aggregation of available information, it is inferred that the words Saba, Samba, and Sawa indicate the Samba race's long history.

The phonetic and synonymous meanings of the words 'Saba' and 'Sabian,' there is a relationship between the 'Saba' of Saba Mundhum and 'Saba' of

Sapiens in the ancient history of Persia. While direct references are limited, the collective evidence suggests that the word 'Saba' in Saba Sammang means that the introductory word 'Saba' evolved from 'Shiva' to the word 'Samba.'

Saba Sammang Mundhum is a folk story with a hidden background in the Samba clan's origins. As a result, presenting Saba Mundhum here would be relevant. Sodhung Lepmuhang had a son in the form of a man and a monkey, according to Saba Sammang Mundhum (Sherma, 2009), written by Chandra Kumar Serma, a specialist in Kirat culture. He abandoned the infant on the side of the road to perish. He did not, however, die for another eight days.

Sodhung Lepmuhang tossed Saba into the sky mist after he did not die that way. Saba made it to the top of the slope but became trapped. Saba began to cry out in hunger on the cliff.

When Sodhung Lepmuhang saw Saba weeping on the Saba cliff, he pulled him out and reminded him that there was a village called Saba Yet-hang on the west side where he should look for food and eat. Saba then went his own way.

On his way, he passed through Tamber Khola to Chirwani. He met the Hembhya clan Limbu, who was going to Tibet to get salt. On the way, they became friends. Hembhya also invited Saba to his house one day before he left.

When the grain was ready one day in November-December, he went to Hembhya's house. However, Hembhya did not recognize Saba at the time.Remembering the invitation and the person he had met on the road, Saba wished he could spend the night at Hembha's house. He was also hoping to eat at Hembhya's house. Saba, however, became disappointed when Hembhya did not recognize him. Saba wandered off.

Since no one was home, Saba went inside Hembhya's house and drank a pot of alcohol. Hembhya became enraged when he saw this. Hembhya captured Saba in a trap. He and his neighbours murdered Saba. They then assumed Saba was dead and dumped him into the Tamber River.

Saba's body washed up on Koshi Baraha banks. Kokohamang (God) recovered the flowing creature from the river. He helped Saba and ultimately saved his life. Kokoha God enquired of Saba about how this occurred. Saba claimed Hembhya had beaten himself to death. Kokoha Baraha God is concerned about being sentenced to death for just stealing food. By treating Saba, he was able to cure him.

Then Kokoha God ordered Saba, "Monstrous monkey-god Saba Sammang! You're headed to Hembhya's. Avenge your pain from his beating as you arrive. Make him sick." Saba Sammang followed Kokoha God's orders. Hembhya became gravely ill at home less than a day later. He summoned Shaman Phedangba of the Kambang clan and requested that

he check the fortune. He contacted Saba Sammang and stated that he was infected with the disease because he was unable to feed him.

After that, he began to worship Saba Sammang and offered food to him every year after Kartik Mangsir's harvest. He started eating new grains after he had honoured Saba Sammang.

Saba Sammang is also known as Yechchama or Yechcham, according to another writer, Jash Raj Subba. Saba Sammang, according to Phedangba, is the source of a person's suffering. People have to honour Saba by offering fruits and grains. Saba underwent an adjustment into the appealing Limbu family, Samang. It has even grown into numerous Limbu clans (Subba, 2005).

Linguistically, the famous Kokoha God of Bahara Kshetra associates with Sumer. Another branch of the Sumer Kir race, according to linguist Balkrishna Pokharel, was the Suker race in Europe. The Greeks referred to this Suker as Batrahos, while the Orthodox referred to it as Coke. The references in Kirat Baraha Kshetra to the Sicilian mythological king Kok (Koklas) and the Koka-Kokaha-Kokahang river are similar and meaningful (Pokhrel, 1998).

As a result, throughout history and geographies, various historical facts and figures have provided meaningful evidence that Saba, Samba, and Shiva are synonymous.

# Chapter 3. Statement of the Problem

## 3.1 Background

Historical studies and genealogical analysis traced the origin and development of various clans and sub-clans within Kirat Limbu, which have occurred for about 600-700 years. Mundhum, a local of Kirat Limbu, considers the period around it to be his origin and place of ancestry. Based on this, Kirat Limbu has started the tradition of writing his genealogy.

After the kipat system was introduced in Limbuwan, the Limbu tribe started to rule as a feudal in the villages. This promoted the tradition of developing various sub-layers in the Limbu clan. As a result, although the population of Limbu is less than Rai, their sub-clans are found many times more.

After 1990, there was a call to give reservations to the Indigenous people in Nepal by keeping them at the level of tribals. Nepal's Federal Democratic Constitution of 2015 also ensured the provision of reservations for Indigenous peoples. In order to become Indigenous, all Indigenous communities began to move forward with different ethnic mundhum, knowledge, and literature rather than being ethnically unified. They began to claim to be older and different from others. All these claims were presented differently from anthropological theory and historical facts.

Original knowledge and mundhum have also been misinterpreted. It was felt that the well-known writers and leaders of society were sponsored. At one point, the Indigenous Campaign became successful to some extent in contemporary politics. This created a kind of confusion in society and made people publicized. Mundhum is considered a religious book. Since humans are social beings, we can never rise above the narrow definition of ethnicity without thinking scientifically about any race.

Humans create variable and time-related racial definitions. If the state calls a group a backward tribe for some time and has given them some opportunity, then that group should not remain separated and satisfied with it. They have to wake up and compete. For this, attention should be paid to study and research. There is a view in the intellectual and academic fields that the search for the right knowledge should continue in the present and future generations.

Some Kirat Limbu communities view that the family lineage should be limited to Limbu and the indigenous people's identity should be protected. If your lineage looks as distinct as an island in the sea, it is not too long to be associated with other layers or races. When the relationship with different layers and ethnicity is linked, some enmity ends, and disputes have to end. It is not favourable for those who cook bread by doing politics. Politics flourish by dividing diplomacy. The innocent Kirat Limbu community has

been misled from within rather than outside. Such an attitude has prevented the publication of modern genealogy publications.

It is time to have an approach that studies Kirat Limbu's genealogy from a scientific standpoint. By setting aside political or strategic viewpoints, we can focus on the subject matter at hand. In the realm of ethnic studies, it is essential to strive for an objective portrayal of reality, examining the relationship between a community or layer and caste/ethnicity from an anthropological perspective.

Limbuwan politics now carries the slogan of identity. Although it has increased the political consciousness of Kirat Limbu, it has influenced intellectual and academic studies. However, the thinking angle has been narrowed and prejudiced due to history, culture, and politics. The scientific era has begun, but how society studies and thinks has not changed. Due to political influence, people are engaged in creating public opinion by arguing unnecessarily among themselves for selfish reasons. Truth or epistemology has become difficult for a reader to read, write, study, and understand openly because of existing ontology or authoritarianism. The challenge of dismantling this social and psychological wall has arisen today.

While Kirat Limbu culture has been the subject of study, these studies often revolve around folklore. Kirat Limbu authors are primarily engaged in ethnography into Tibeto-Burman languages only.

However, these studies lack critical and comparative analysis. Many Kirat Limbu communities have reluctance to delve into the distant history, examining the connections with Soumar, Kurm, Kashi, and Rudra. More writers view it in the light of Limbuwan politics as a strategic endeavour, leading to a dearth of intellectual and academic work. Therefore, there is an urgent need for a pure study of the effects of political influence on Kirat Limbu culture to guide future academic investigations.

One should have the courage and dare to do a scientific reinterpretation, decoding by understanding the characteristics and limitations of the metaphysical myth or mundhum. It is challenging work that requires bravery. Because society always uses a number of tactics to frustrate new ideas and currents. Therefore, patience is needed in the study. When the time comes, the water becomes clear, and the truth is revealed.

We are forced to live in confusion. The inability of readers to distinguish the metaphor's symbolic indication in folk literature baffles them. The inner form of metaphor, sign, and satire expresses deep-rooted context with meaning in the form of ethnography. People understand the external form and generalize the facts by simplifying them.

Anthropologists say that local mundhum or family mundhum cannot be generalized. It should be compared and analyzed with historical facts and figures. When presenting the evolution of a clan, it

should be factual. The questions raised in the discussion should be resolved in a logical manner. Although the Limbuwan campaign has tried to limit Limbu to Limbuwan territories, history, and mundhum, they have stopped going far and searching. We cannot abandon our hunger for knowledge and horizons of study at the expense of a political campaign.

The history of Phyang Samba has not yet been linked to Nepal's and world history. Thus, positioning Phyang Samba as a family of the national and global community is challenging.

Recognising the existing challenges, the initial text of the Phyang Samba study was published in the books '*Kirat Limbu Sanskriti: Manavsastriya Bivechana, 2021* and *Kirat Limbu Culture: Anthropological Analysis 2021 (ebook)* and the *Phyang Samba Genealogy 2023 eBook*. This genealogy is essential for comprehending the evolution of the Phyang Samba clan within the context of Kirat Limbu culture. It traces the lineage from Kirat Sen to the Samba origin period and from Samba to the present after the Phyang evolution. After the development of Phyang from Samba reached 12–13 generations.

As we talked about our genealogy, others asked about the hierarchy, and when Phyang Samba only told of his ethnic order of 10-12 generations, it was not comparable to the blood-lined Kirat Limbu brothers. In other genealogies of Kirat Limbu, about 32-33 generations are shown. For example, the

Yonghang dynasty, the Chabegu dynasty, which originated from the Sen dynasty, also shows about 32-33 generations. Therefore, the Phyang Samba members have also raised the need to make their genealogy comparable to others.

The Phyang Samba Society, which met in Dharan on June 8, 2024, recognized the urgency and importance of this task and decided to make the genealogy comparable to other genealogies. After the author explained the genealogy, it was agreed to publish the book by showing the Phyang Samba genealogy from the Sen dynasty. Based on the same decision of the Phyang Samba Society requested Dr. Nawa Raj Subba and gave the responsibility and authority to write and publish the Phyang Samba Genealogy 2024.

The errors in the *'Kirat Limbu Sanskriti: Manavsastriya Bivechana' 2021* and *The Phyang Samba Genealogy 2023* ebook must be corrected, and the genealogy must be updated with new data. Mewakhola, Hangpang, Sikkim, and other branches of Phyang Sambaneed are to be updated.

## 3.2 Objective of the study

The main objective is to determine this community's demographic, social, cultural, and religious status through participatory research methods. In addition, the Genealogy of Phyang Samba 2024 will be made chronological and

comparable to other genealogies of Kirat Limbu by studying its ethnic origin, evolution, and distribution.

The historical background of Tungdunge Mundhum will be explored to establish its connection to the Samba lineage. The study will find solid bases for the Kirat, Sen, Rai, Samba, and Phyang lineages. The ancestors before the Samba clan's evolution will be known. In this way, where Phyang Samba's rise took place and how many of his family members are now will be factually defined.

## 3.3 Rationale of the study

Historical evidence suggests that the Kirat Yakthung group previously consisted of a gene Historical evidence suggests that the Kirat Yakthung group previously consisted of a genealogist and history writer, Samba. He wrote genealogies of members within the group and used them to keep track of the generations of those who left the group.

This tradition changed over time. Everyone had to be busy for their livelihood. It was also customary for a person who knew someone in the village to occasionally call a person who knew how to write a genealogy. The notes were packed and stored in boxes. This practice existed until about 50-60 years ago.

In this way, the genealogies noted by hand were largely lost; rats destroyed many, and some were burnt to death. Most of the purposes for which genealogies were written for future offspring were not fulfilled.

We used to hear such complaints from the mouths of many older adults. Some seniors regretted not being able to preserve such documents. Therefore, we could not transfer our written knowledge and history even if we wanted to. Thus, there is a shortage of written sources today.

During the study, it was found that there is a tendency to hide information in the Kirat Limbu community. Although some people know something about genealogy, they tend not to tell others. The reason is that the number of shareholders can increase if all the relatives are clearly stated. As a result, there is a risk of sharing their land or property. Therefore, the tendency to hide or show away family information rather than discuss it openly within the lineage was also found during the study. For various reasons, not sharing information with others makes studying challenging.

Nepal got a multi-party system in 1990, and the social environment became open. The aspirations came up and suppressed people began to rewrite their history. In 2006, the identity-based movement reached its peak in the country. There was a new wave of awakening among the Nepali indigenous people after 1990. Indigenous tribes began to search for their identity and history. In the process, genealogy writing increased. As a result, genealogies of indigenous and ethnic groups were written.

The pursuit of knowledge in Nepali society post-2006 led to a new awakening, but it also gave rise to a

situation of ethnic tension. The issue of creating federalism based on ethnicities exacerbated the tension in Nepali society. The sponsored or mission writing displaced the academic writing. The ethnic politics adversely affected the fair research works. Political campaigns created slogans that led to disputes not only between Kirat and non-Kirat but also within the Limbu community.

The political influence also led to the misinterpretation of Kirat Limbu's consciousness. The Limbuwan political strategy stood as a campaign. Some Kirat Limbu began to claim themselves originated in this soil since they are the indigenous people of the Limbuwan region. However, this led to the misinterpretation of the definition of indigenous people, mundhum and history. The magnitude of this misreading is apparent in the social media fallacy that the Limbu people sprang from a stone resembling a vagina situated in Taplejung..

In this way, the misinterpretation of material knowledge in the guise of politics confuses people. It prevents people from taking a scientific view or thinking. What was there in history is also being experienced in the present. Therefore, this study was conducted because we can only get closer to the truth and the facts by surveying from an anthropological point of view.

About four generations of this writer's family have been involved in writing the genealogy. The author's father, Aita Raj Phyang Samba (29), and his

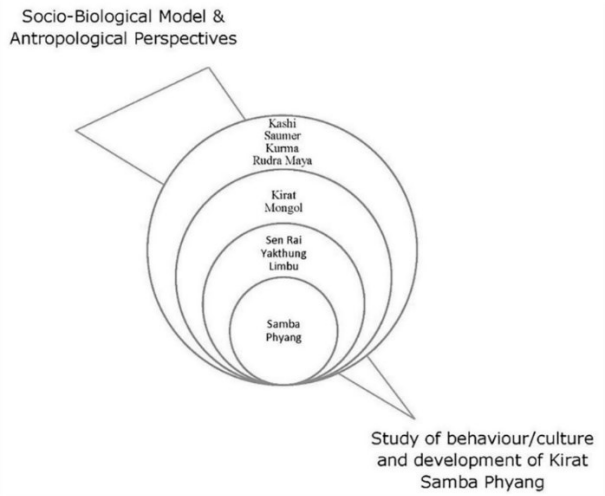
uncle, Sher Bahadur Phyang Samba (28), laid the foundation stone of Phyang Samba Genealogy, published in 1999. At present, the author's brother, Dhirendra Raj Phyang Samba (30), and the author's two sons, Kaushal Raj Subba Phyang Samba (31), Nischhal Raj Subba Phyang Samba (31) have also supported the updating of the genealogy. Therefore, the Phyang Samba Society has some expectations from the author when writing genealogy.

## 3.4 Theoretical Framework

The present study is based on the theory of the socio-biological model (Wilson, 1975). The socio-biological framework is the best framework to explain the evolution of the Samba ethnicity. The study is exploratory and qualitative based on a comparative investigation. This study is based on a logical discourse on the acquired knowledge or theory. Here, it is accomplished by contrasting, analyzing, and deriving inferences from numerous data rather than accepting all information at face value. According to the need, logical analysis, synthesis, or conclusion has been done by confronting it with additional facts and figures. Critical realism has been thoroughly tested while concluding.

The state of knowledge is also studied under ontology, traditional and primitive knowledge. Knowledge and theories of related anthropology and modern science fields have been brought under the scope of study under reliable epistemology. While

studying axiology, special attention has been given to academic values and recognition without any racial, political, religious, or geographical insistence. The research strategy is of a varied nature. The feature of this study is longitudinal exploratory on the one hand and ethnography on the other.




Samba's development over a long period, from the Kirat period to the Limbuwan period, came in different waves, looking for their lineage (gene) for security and becoming Samba an established toponym. Tungdunge Mundhum proves this in the last stage.

According to the Socio-Biological model, the desire of people to search for their ancestors, lineage, and genes and to strengthen and expand their organization is inherent in human genes. In this sequence, Tungdunge travels to Maiwa Khola, Mewakhola, and Tamber Khola through the estuary

areas of Arun, Varun, and Tambar. Due to the genetic influence, he searched for his man. Therefore, the overall essence of this world is following the socio-biological model.

A study systematically gathers, evaluates, and presents data, facts, and knowledge. However, more is required to define the study fully. Based on existing information and knowledge, new knowledge is derived with logical analysis, theory inspiration, or creation, called research. Research is done with new concepts, methods, and understanding. The primary research concept is to have a logical argument on knowledge and theory. We conclude the research only by further reasoning the knowledge from the argument. In the present study, analysis and synthesis have been completed by adopting the principles of deduction and induction. After examining the data, the hypothesis derived from examining existing theories was established as a fact. On the other hand, by looking at the pattern of the evidence found, the theory has been inspired and created by organizing the facts based on additional evidence.

What is the state of knowledge ontology? It has been studied in detail, including metaphysical or traditional knowledge, including political manipulation. What is the state of reliable knowledge, epistemology? The researcher has also been studied. How much axiology has been adopted in the study? Particular emphasis has been placed on educational value and recognition without prejudice to

caste/ethnicity, politics, and geography. The research strategy is of a varied nature.

On the one hand, it is longitudinal exploratory; on the other hand, the study has also focused on ethnography. Socio-biological theory has improved species description. It is also a mixed-in approach. On the one hand, this research is based on positivism, a study based on solid evidence independent of the subject matter. On the other hand, the researcher is the subject of the research title. Thus, his knowledge and perspectives are also utilized, and the phenomenology technique has been used.

## 3.5 Limitation of the Study

This study focuses on the Kirat Samba Phyang family. Although its results are comparable in substance, not all outcome forms can be generalized to other clans. The blood and culture-lined clans, however, can be compared on the basis of the beginning of the generation. We can generalized the historical events, facts, and evidence raised during the study. We can compare the theoretical and philosophical backgrounds among clans or communities.

The mundhum and history of Samba are comparable to the bloodline of the Sen dynasty lineage or events. Various mundhum sung at the local level events can only be considered knowledge of the the particular blood-lined clans. The boundaries apply when calculating the generation order in the

genealogy or comparing it with the same ancestry families such as Chongbang Samba, Yonghang, Sen Chobegu Limbu, Lingden, and Sen descendants.

Genealogies trace the history of the Sen dynasty from Simraungarh. Abhi Sen, Padam Sen of Sen dynasty belonged to Simraungadh. Lara Sen, Phora Sen and Chudamani Sen belonged to the Chaudandi Koshi Baraha, according to the Sen Chabegu Genealogy (2007) and Yonghang Genealogy (2011). Chudamani Sen had four siblings: Senehang, Sambasereng, Surada Sen, and Mani Sen (Yonghang, 2011).

Blood-lined Sen Chabegu, the Yonghang dynasty, started its genealogy from the Chudamani Sen and Senehang generations. It will be falls in 5-6 chronological order when counted from Abhi Sen. The Phyang Samba genealogy begins from Abhi Sen. In that case, five to six generations will be increased. The ancestor from whom the genealogy began determines the chronological number of current generations.

There is no uniformity in the Samba generation in the Sen dynasty Limbu lineage. However, the present genealogy has been prepared based on a comparative study of the Kirat Limbu lineages, which claim to have evolved from the Sen dynasty. Chongbang Samba, Sen Chabegu, Lingden, and Yonghang genealogies have been kept in mind while preparing the genealogy from Sen to Samba evolution. While preparing the Samba to Phyang family tree, the nearby

brother Chongbang Samba lineage is considered as the basis.

Bloodline generation order should be evaluated only by considering which generation sequence is the base of the genealogy. However, the available generational order within the Phyang Samba dynasty is comparable. For example, since the Phyang ethnicity originated from the 21st chronological order of Sen-Samba. Now, it counts the 32nd generation from the Sen-Samba lineage and the 12th generation of Phyang ethnicity. Based on this beginning, the Phyang Samba generation order can be calculated and evaluated.

The study of the Kirat community is a vague topic. It is an anthropological study of the Phyang Samba. It collected information on Kirat's race and culture from many areas. See *Kirat Limbu Sanskriti: Manavsastriya Bivechana 2021*, or its *English version 2023* e-book and *Phyang Samba Bamsawali 2081*. It is not possible and practical to include all of the contents about Kirat Limbu Culture. Therefore it a mini form of *Kirat Limbu Sanskriti: Manavsastriya Bivechana 2021* or *Kirat Limbu Culture- Anthropological Investigation 2023* (e-book edition) in a brief print book entitled *The Genealogy of Phyang Samba 2024*. The genealogy has come up handy as per the wishes of the community. Objectives, limitations, and people's obligations have determined the contents and presentation of this genealogy. The important portions and relevant

abstracts of the previously published book are presented here.

Therefore, some details not available in this genealogy can be found in *Kirat Limbu Sanskriti: Manavsastriya Bivechana 2021* or *Kirat Limbu Culture-Anthropological Investigation 2023* (e-book edition). Please understand the limitations of this genealogy and read my other publications as well. The titles of research on culture are given after the bibliography. Most genealogy books are kept in the cupboard, and it's hard for a casual reader or scholar to find accurate information. Family trees often look like photo albums full of pictures. It makes sense to keep the price of books and printing as low as possible. It's not smart to make the reader pay extra for pictures that aren't wanted. So, posting personal photos within a certain range has been limited.

From another perspective, the financial contributors listed with images want genealogy published. Their generosity has helped this society as much as possible. Authors and publishers must respect and place this sentiment. The images will satisfy the reader's interest in looking at this clan's members' faces. Retired UK army soldiers and their families live there. Phyang Samba society has Japanese and Arab employees. The faces of Sunsari, Panchthar of Nepal, and Phyang Samba of Sikkim of India are also seen in the genealogy. However, photographs of the members of the Phyang Samba society of Mewakhola Taplejung, Sankhuwasabha, could not be

kept in the genealogy. The writer is unable to include pictures of those living in Bhutan, where the majority of the Phyang Samba live, in this genealogy. To make up for this shortfall, in the coming days, the Phyang Samba Society of the respective areas will be requested to send their group photo to be published in future editions.

The author and publisher never beg for grants or financial aid. The author tries to contribute to society honestly and selflessly. The writer believes humanitarian and social responsibility is part of being born into a family. I call it human service, not a campaign. I promise to continue genealogy research and publications within academia.

# Chapter 4. Methodology

This is an exploratory study that analyzes, compares, and synthesizes written historical and anthropological data. It has gathered qualitative and quantitative information about Phyang Samba's family numbers and behavior as a primary source. Taplejung, Panchthar, Sankhuwasabha, Sunsari, Jhapa, Morang, and Lalitpur in Nepal, Phyang Samba villages in Sikkim India and Bhutan are among the study areas.

The researcher used purposive and convenience sampling techniques to find the focus person for collecting information about each neighbourhood. We can use that method since the samples are homogenous. However, we can not generalize findings because of their uniqueness.

In 1959, Naramaya, the writer's mother, reported that two brothers from Hangpang, Aita Raj Phyang Samba (29) and Charkyamba Sher Bahadur (28), travelled to the Mewakhola Thum Samba hamlet in Taplejung. It is expected that they visited to gather information regarding the family's circumstances. Their intention was to revise their Kipat rights concerning the land. Participants meet to learn about family and land revenue. The Mewakhola gathering examined genealogy, historical papers, and old documents.

Aita Raj Phyang compiled an outline of Phyang Samba's ancestry. Upon their return, the Samba brothers from Mewakhola presented a goat as an offering. Although genealogy was collected for Kipat rights management purposes, it proved useful for updating and publishing the Phyang Samba genealogy in 1999.

This research was different from the time-bound plan. A baseline was Phyang Samba Genealogy 1999. Around two decades later, in 2014, this pen began examining literary material from many departments of Kirat history, literature, linguistics, including Mundhum, archaeology, and genetics. This literature review used in linking to genealogy that started in 2018. Based on the data collection and literature survey, the analysis began. However, getting an updated version of the Genealogy of Phyang Samba took about seven years, from 2018 to 2024.

The study followed the idea of the Socio-Biological Model. It has created a sense of self by looking for blood relatives. Although the survey used and updated the first Pheyanghang Samba Limbuko Bamsawali 2056 (1999), work has to be updated, or more material has to be obtained. The revised family tree has information from the checklist on the family's and cultural status. The primary personnel adhere to the list. The researcher made the data available by making extra additions or separate notes based on the local genealogy developments. In addition, the

investigation has gathered more details, pictures, and texts.

The researcher updated the genealogy (1999) through the information collection. From clusters, the researcher jotted down family members status and historical and cultural information. After analysis, the researcher received the research findings. The researcher published the graphic presentation of the family trees in written communication and circulated it using social media platforms such as webpages, Messenger, and similar venues. The last documentation updated the written work based on the feedback and ideas obtained.

Both primary and secondary sources are used in the study. To gather primary data, interviews and group discussions were conducted. These primary materials include handwritten Mundhum, Samba's genealogy, notes, government and valuable documents. The source also included published copies of government records, newspaper articles, interviews, artwork, photography, speeches, Palam songs, musical notes, music, and documentaries.

Field visits and meetings in various locations have been the foundation for primary data collection. An on-site visit to Taplejung, Sankhuwasabha district, was part of this data collection. In addition, the coordinator gathered information from various locations by contacting Phyang Samba via phone, mobile, e-mail, Viber, and Messenger. During this time, the researcher attended meetings. Limbu

language, culture, and history experts were interviewed, and the researcher gathered ideas. The researcher collected information at the Samba Mingsra Sangchumbho gatherings in Dharan in January 2018.

In the secondary data material, books on history, literature, linguistics, sociology and anthropology, theology, philosophy, culture, biology, psychology, genetics, archaeology, and so on were studied in hard copy and online, as were journals, research papers, scholarly writings, and essays. The researcher obtained up-to-date information through scientific associations, academic publishing centres, and internet encyclopedias.

In addition, the researcher studied the ancestry of other Limbu families. The study has prioritized the research and analysis of Kirat Limbu's history, Nepal's history, ancient India's history, and the history of the old globe. The writing style employed the American Psychological Association (APA) format for in-text citing and referencing all primary and secondary sources of information.

The third stage of genealogical writing is the current 2018 endeavor. The writing added new information and updated the genealogy.

The Phyang Samba brothers moved from Mewakhola Samba to Atharai Hangpang in around 1743. They cleared the forest southwest of Hangpang's Chungwa-Sobuwa intersection, built a shelter, and cultivated an area called Khurpethyak.

From the 1950s to the 1990s, people from Mewakhola used to come to Hangpang to pay Kipat's revenue. According to the writer's mother, they had spent a few days at home in Hangpang. That was also an opportunity to strengthen the relationship between Hangpang and Mewakhola. This meeting, of course, contributed to the genealogical and historical context.

When His Majesty's Government Nepal assessed the land survey of Mewakhola in 1990s decades, the revenue-related communication between Mewakhola and Hanpang was halted. As he said, Tek Bahadur Phyang Samba had previously been assigned to pay his part to the brothers living in Mewakhola Samba.

The Phyang Samba brothers began to express their intention to expand the form of 'Pheyanghang Samba Limbuko Bamsawali 2056' (1999) and produce an updated Phyang Samba genealogy book. The Phyang Samba Society meeting in Dharan in May 2018 decided to update the family details and publish the genealogy in book form. The community encouraged this pen to write, which had been active in this effort since its start. The meeting formed an assisting committee of Dhirendra Raj Phyang Samba, Tek Bahadur Phyang Samba, and Chandra Prasad Phyang Samba to gather relevant information. I began writing when I saw the opportunity to conduct a study that would benefit everyone in Kirat Limbu, history, and Nepali culture.

Based on the procedure mentioned above, a book entitled 'Kirat Limbu Sanskriti: Manavsastriya

Bivechana 2021' (Hard Copy), 'Kirat Limbu Culture—Anthropological Investigation 2023' (eBook), and Phyang Samba Genealogy 2023 (e-book) was published.

However, Phyang Samba members reported that the Phyang Samba generation, which looks limited to 10-12, is not comparable with the genealogies of blood-lined Kirat Limbu families. A meeting of the Phyang Samba Society took place in Dharan on June 8, 2024. The meeting discussed and endorsed Dr. Nawa Raj Subba's book Kirat Limbu Sanskriti: Manavsastriya Bivechana 2021. The assembly resolved to request the author publish 'The Genealogy of Phyang Samba 2024', focusing on the family tree of the Phyang Samba family in a more accessible format. The demand was raised to make the Phyang Samba genealogy comparable to the blood-lined lineage of Kirat Limbu.

The meeting was determined after the author explained the genealogy background and scope. The meeting unanimously supported creating a 32-33-generation genealogy from the Sen dynasty of the Phyang Samba family to match the Samba and Sen-originated Limbu family. The meeting requested this job and assigned genealogy writing and book printing to Dr. Nawa Raj Subba.

As a result, the present 'The Genealogy of Phyang Samba 2023' has been published. It updates the genealogies of the brothers of all branches of Phyang Samba as far as possible. Arrangements have also

been made more accessible for viewing the genealogy on the www.nrsubba.com.np website.

Note that updating and studying genealogy records is an ongoing activity.

# Chapter-5. Findings and Discussions

## 5.1 Outline of Ancient Ancestry

According to genetic studies, the wave of the current human family tree is about two hundred thousand years long. About 200,000 years ago in Africa, the modern human race evolved from a mother's womb (Gibbons, 1992).

The channel of such a long wave is immense. The period of Swayambhuva Manu mentioned by Vedas and Munatembe or Muna mentioned by Mundhum is only 3391 BC, i.e., about 5300 years before today (Thulung, 1985). Based on the Rigveda and other Sanskrit literature, people have been able to remember or record only the genealogies from the time of Swayambhuva Manu (3391 BC) and Vanvatsava Manu (2811 BC) (Sheoran, 2017).

It is beyond human memory to record the remaining 195,000 years of genealogy. A Chinese study has proved that the Mongol race developed from the Negro race 60,000 years ago (Li, 2004). Chinese legend also says that their ancestors were black. They say that those black ancestors have turned yellow due to environmental effects.

We can also compare the Hindu goddess Kali, Mahakali, found in India and Nepal, with the above Chinese legend. The above-estimated lineage of about

5,000 years is impossible to verify. However, based on hearsay, memory, and evidence, and by comparison based on similarity and diversity, we can draw up a theoretical outline of the family tree. Since the first period of the genealogy is extensive, the genealogy can be considered to be only a conceptual blueprint symbolically.

Mundhum discusses Swayambhuva Manu, which is also mentioned in Sanskrit literature. During the time of Swayambhuva Manu, the ancestors of Kirat and Arya lived in the same place. History and Vedas say that the ancestors of Kirats or Mongols, Aryans and Khas, Caucasians, and others lived in one place in Mesopotamia, Persia (Thulung, 1985). Kirat Mundhum also says that Limbu's ancestors lived in Munatembe before coming to China (Chemjong, 2003a).

We must rely on the Vedas to figure out the genealogy of roughly 5,000 years ago. Based on the Vedas, we can estimate the ancestors of the Kirats. Scientific excavations and research have proved some Vedic knowledge. An attempt has been made to theoretically draw a conceptual or ancient period by comparing it with the facts written in proven history.

Since its origins, modern man has been sprinkled with human knowledge. Over time, a branch of contemporary man from Africa through West Asia, Central Asia, and Eurasia reached Afghanistan via Saptasindhu, Ganga plains, and Simangadh (Simraungadh). Other bark branches entered India

and Nepal through Russia, Mongolia, China, and the Brahmaputra River. An attempt has been made to show the virtual outline in the ancient genealogical tree for study.

Roughly 6-7 thousand generations have passed since modern man descended on earth. How ignorant we are that we have difficulty uniting the ancestors of today thirty generations ago. Even Mundhum, the ancestor called in the Vedas, goes up to 200 generations. It is often impossible to count leaves through the human family tree based on the knowledge that man has acquired.

The scriptures explain that human genealogy is based on primitive knowledge. Their meanings are symbolic. There is a community, or different names, called a character. Names are mentioned by raising them somewhere and dropping them somewhere. That is why the characters given in the old texts are referred to by different names and symbols, sometimes by gestures and signs. However, to analyze or understand the facts, knowledge of the Vedas, Mundhum, and literature, historical knowledge, and anthropological knowledge, i.e., a holistic approach, is needed.

According to Vedic literature, Abhinava Manu is the first Manu among the Manus. Arya and Anarya (Kirat) evolved from this. From these arose the Priyavrata and Uttan branches. In the Priyavrata branch, Vishnu Purana, Swayambhuva with Manupra, Srimad Bhagavata, 35 Prajapatis with Harivamsa and

5 Manus with Swayambhuva evolved and Aryas developed. The Harivamsa Purana states that Chakshus Manu and Prajapati were kings from the Uttan branch. From these Uttans, through Uttanapada, Ur, Anga, Dakshaputri, Yama, Ghar (Vasu), Rudra (Ryambaka), three main tribes, Dravidas, Huns and Ravanas evolved (Thulung, 1985).

In Sindh, this Hun tribe was called Kirat. However, genealogy says the Himalayas' Kirat and Mongol (Mughal) races developed from the Hun race. The Kirat genealogy states that the Yaktumba race developed from Kirat through Munaingba, Kiratyingba (Thulung, 1985).

I have already said that it is often impossible to show the 200,000-year-old genealogy of modern humans because the ancient genealogy is extensive. The genealogy from 5-6 thousand years ago is also incomplete and controversial. However, one important thing is that ancient genealogies should be understood as communicated symbolically. Therefore, this study covers the ancient genealogy from Abhinava Manu to Kirat, Yaktumba, and Sen concisely and abstractly.

Genealogy shows that not only the ancestors of the Aryas and the Kirats but also the ancestors of many other tribes species began with Abhinav Manu. Their period is about 5000 years old. Therefore, the people's ancestors are currently divided into Arya and Anarya, who belonged to the same race culture 5000

years ago (Sheoran, 2017). Over time, they were transformed into different cultures, faiths, religions, and tribes. as they spread across the geography.

Linguistics also supports the genetic theory; according to Balkrishna Pokharel, a large group of people used to rear Chhag (goats) in the North Sumer of the Persian Sea. They were of the Chhag faith. They were called the Kashi tribe. Those who lived in Sumer were called Mongols; others were named Kashi. A Kashi tribe was formed by interbreeding between the Kashi and the Guth (cow-breeding) groups. These Kashi tribes turned to Sumer and mixed with the Sumerian (Mongol/Kurm) tribe. Kir/Kirat was influenced by Sumer and Kashyap, and Kas and Khas by Kashi.

According to linguist Balkrishna Pokharel, no tribe or caste is free from blood mixing. According to him, there is a blood relation between Kirat and Khas. Brahmins, Kshetris, Vaishyas, and Shudras have evolved from Khas and Kirats. Pokharel revealed this in the research book 'History of Khas Jati' (Pokhrel, 1998). According to Pokharel, it has been shown that his ancestors belong to the Magar clan. Pokharel claims that the priests of Prithvi Narayan Shah also developed from the Magar clan. Similarly, in the book, the author Pokharel said that based on his conversation with an administrator of Nepal, Surya Bahadur Sen Oli, Sen Oli's ancestor was also a Magar. Linguist Pokharel believes that one branch of the Sunu tribe living in Kulu, Kirat Sunuwar, another

branch, Gelal Brahmin, and the other brother developed into the slave Dalit caste who worked as Puhuni in India.

A genealogy is a family tree and also a family compass. Some names may have been omitted, changed, or even repeated. Generations can go down. Names can be vague and imprecise. The writer compared the blood-lined genealogies to reduce potential errors. Many things need to be revealed in the genealogy; some are contradictory. The historical situation has been analyzed, and the genealogical adjustments have been synthesized here.

The genealogy states that Chudamani Sen's son SambaSereng/ SambaShreng of Chaudandi traveled from Chatara to Sanguri, Dhankuta Sangamtar, and then to Mewa Khola, Tamber Khola. One participant made it to the current Yangrup Panchthar through this process. The other two brothers reached the Mewa Khola and Tamber Khola regions, located in the current Taplejung district of Eastern Nepal, after crossing the Panchthar. Other sambas emerged, such as those with the surname Phyang (Chongbang, 2009; SenChobegu, 2007; Yonghang, 2011; PhayangTB, 2019).

In this way, the chronology till the beginning of various Samba sub-clans. Surnames are considered a Genealogical family tree for study. This blueprint is drawn based on history, genealogy, and Mundhum. The genealogical diagram is drawn based on objective information from Sen Thegim Limbu genealogy,

Yonghang genealogy, Chongbang Samba genealogy, and other genealogy and genealogy experts.

A hunting team from the Koshi Baraha region traveled to the source of the Tamber River, according to Phyang Samba Genesis Mundhum. After arriving in Yangrup, one of the brothers dispersed while traveling to Mewa Khola. Later, the brother gave rise to Yonghang and Thegim. According to the Chongbang Samba genealogy, Saratappa/ Shratappa, who hunted boars in Nalbo, was a Senehang Rai or Sen dynasty descendant. Chongbang, Phyang, and others developed from the Samba clan. This fact demonstrates that Yonghang, Thegim, and Samba's forebears were the same in the past.

After Nalbo, the ancestors of Samba, including Chongbang and Phyang, reached Mewa Khola Samba territory. Before reaching there, the place was already ruled by Sambahang. At that time, the place was called Samba. According to the Chongbang genealogy, the descendants of Saratappa, Phembunhang, who lived there, were called Samba based on the toponym, including Chongbang and Phyang. Their forefathers in the Chongbang bloodline were Sen and Rai titular. Senehang Rai is his given name in the genealogy (Chongbang, 2009).

This pen believes they were named Samba because they were SambaSereng's offspring. I hypothesize that they chose the surname Samba to signify their Samba-Sereng ancestry. Before that, the Mewa Khola Thum Samba territory was ruled by the

Samba Hang (King), who can be credited with giving the region its name. However, because Saratappa/Senehang Rai were related to Chudamani Sen and Samba Sereng of the Sen dynasty, they were easily renamed Samba based on genealogy rather than only toponyms.

According to the Yonghang genealogy, Simangadh rule had (1) Abhi (Udia) Sen, (2) Padma Sen, (3) Lara Sen, (4) Phora Sen, and (5) Chudamani Sen. Among them, Chudamani Sen ruled the territory of Nepal in 1324 Bikram Samvat. At that time, Gayasuddin Tughlaq displaced him from Simangadh while expanding the kingdom. From there, Chudamani Sen moved eastward with his children and troops and established the kingdom at Chatara Chaudandi. He died there. The descendants of this Chudamani Sen became Yonghang after the offspring of Senehang (Yonghang, 2011).

According to the Yonghang genealogy, Chudamani Sen's four sons crossed the Sanguri hilltop in 1331 and reached Sangamtar, an interior hill, and began to settle. After staying there for seven years, the third brother, Senehang, expressed his desire to separate and cross Tamber Khola. Before he left, all four brothers buried stones as a memorial, which was named Hangsenlung (Yonghang, 2011).

Then, the three Senehang brothers went to the Tamber River, reached Simraghat, and stayed there for seven years. The third brother, Senehang, who separated from the group, went to Poklabang

Tehrathum, defeated the king of Poklabang, and took over the governing authority. The other three brothers went towards the Tamber River source. According to genealogy, after reaching Yangrup, one brother separated again. He had two sons named Sangdinhang and Suyapahang. His descendants eventually became Yonghang. Nahang ruled Yangrup in 1339 (Yonghang, 2011).

The older brother, whose father-in-law resided in the Tamber Khola region, proceeded there. In contrast, Chachhunu Setchene Senehang, the younger brother, traveled in the direction of the head of Mewa Khola. After reaching the Mewa Khola and Tamber Khola region, Senehangs of the Sen dynasty descended into the Samba Rai and Limbu clans in this manner (Yonghang, 2011).

Chachchunu Senchenu Senehang, mentioned in the Yonghang genealogy, is noted by the Chongbang Samba genealogy as his ancestor Senehang Rai. It is analyzed that Saratappa or SambaSereng was the ancestor of eight sambas, including Chongbang and Phyang. Saratappa's descendants may have assumed the name Samba, considering SambaSereng, their ancestor. Thus, Saratappa, SambaSereng's descendants, was established in Mewa Khola. Samba clan evolved various family names in the Mewa Khola region (SenChobegu, 2007; Chongbang, 2009; Yonghang, 2011).

This Samba became the ancestor of eight Sambas, including Chongbang Samba and Phyang Samba, the

descendants of Sereng, says Chongbang Samba Pung Mundhum. The Mundhum refers to SambaSereng itself as Sereng/Shreng Sammang. From this, it is known that Chongbang, Phyang Samba is a descendant of Saratappa or SambaSereng mentioned in Mundhum and genealogies. The title of Samba of SambaSereng remained a surname in his descendants. The data shows that after reaching the Samba toponym area, the descendants of SambaSereng adopted the Samba clan name from the name of their ancestors.

In the Kirat period history of Vijaypur, it is mentioned that Chongbang and Serenghang/ Shrenghang were appointed Subba and ruled their respective areas in the Terai area of the Kirat Kingdom of the sixteenth century (Chemjong, 1974). That fact can be linked to Sereng/Shreng Sammang, shown in Pong Mundhum of Changbang Samba and Phyang Samba. On this basis, Phyang Samba, Chongbang Samba, and Sereng/Shreng were related before. Mundhum indicates that there is a blood relation between them.

Being involved in the genealogical collection, I realized that the details from the current generation to two or three generations ago can be correct. Even if there is a dispute, it can be resolved. However, finding a chronological genealogy of characters more than thirty generations ago is challenging. Because different names in different sources know them, they may overlap. Comparing, analyzing, and synthesizing

the names or indications given there is a difficult task. It necessitates a comprehensive understanding of the topic and methodical examination. The reflections made during the study led to a more tangible and, to some extent, abstract understanding of knowledge. I have written or synthesized in that direction.

In this way, while looking for Phyang Samba's ancestors, one can find the relationship of Yakthung, Rai, Sen, Kirat, Mahakirat, Sumer, and Kashi in history. Mundhum also features the characters Susuwa, Lalaben, and Mujingna Kheyongna.

Based on the evidence and data obtained during the emergence of the Samba race, the development of the Samba clan and Phyang subclan took place approximately 688 years ago. Although this period is considered short in human history, there needs to be more evidence even for that period. Therefore, ancestors and descendants have been analyzed and synthesized through the comparative study method. The door is always open to revision or rewriting if new facts are discovered in the future.

Here, the chronology up to the beginning of various Samba family members is considered a genealogical tree for study. This blueprint is drawn based on history, genealogy, and Mundhum. The genealogical tree is drawn based on the facts and objective information of Sen Thegim Limbu's genealogy, Yonghang's genealogy, Chongbang Samba's genealogy, and other genealogy experts.

In other words, the journey from Simangadh (Simraungadh), Chatara, Sanguri, and Dhankuta to Mewa Khola Thum Samba Taplejung is called a 'genealogical family tree.' In the same way, the period from the rise of Phyang Samba and Mewa Khola Taplejung to the present time is called the "historical family tree" in the study. The Phyang Samba family has spread from Mewa Khola to various districts of Nepal and abroad to India, Bhutan, and Britain.

The human stratification spanning 5,000-6,000 years is both incomplete and subject to controversy. However, it is important to comprehend that the old family tree serves as a symbolic representation of a blueprint.

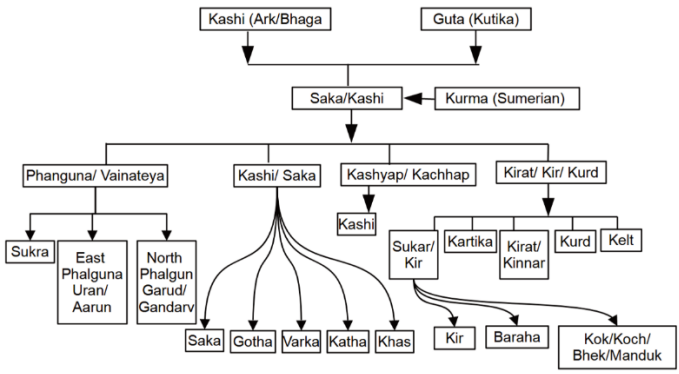
This genealogy presents the fundamental characteristics of the generation going from Abhinava Manu to Kirat to Yaktumba to Sen, Rai, and Limbu since the ancient age. The authenticity of the genealogy became apparent after Phyang emerged. Nevertheless, since seeing the summit without the base is impossible, the Phyang Samba lineage is portrayed here by including the factual information acquired by human understanding based on history and mundhums.

The Kirat community and various other groups have undergone a transformation in their language, drawing influences from Kashi and Sumer. The idea of bloodlines, a shared experience across cultures worldwide has left its mark on our historical narrative (Pokhrel 1998). Historian Chemjong (2003) highlights

that the Kashi tribe is referred to as Khambongba in the Limbu language. Within the Kashi tribe the concept of lineage is expressed in this manner.

The genealogy traces the journey from Simangadh (Simraungadh), Chatara, Sanguri, and Dhankuta to Mewa Khola Thum Samba in Taplejung. It begins with Abhi Sen from the Sen dynasty and is presented in genealogical or chronological order. Saratappa, a descendant of the Sen dynasty, is believed to have adopted Samba, positioned as the 9th in genealogical order. Similarly, their descendant in chronological order, Phyang, was designated in genealogical sequence 21. The current genealogical order has reached 32.

***Kashi* ancestry based on Linguistics**




Source: Pokhrel, 1998

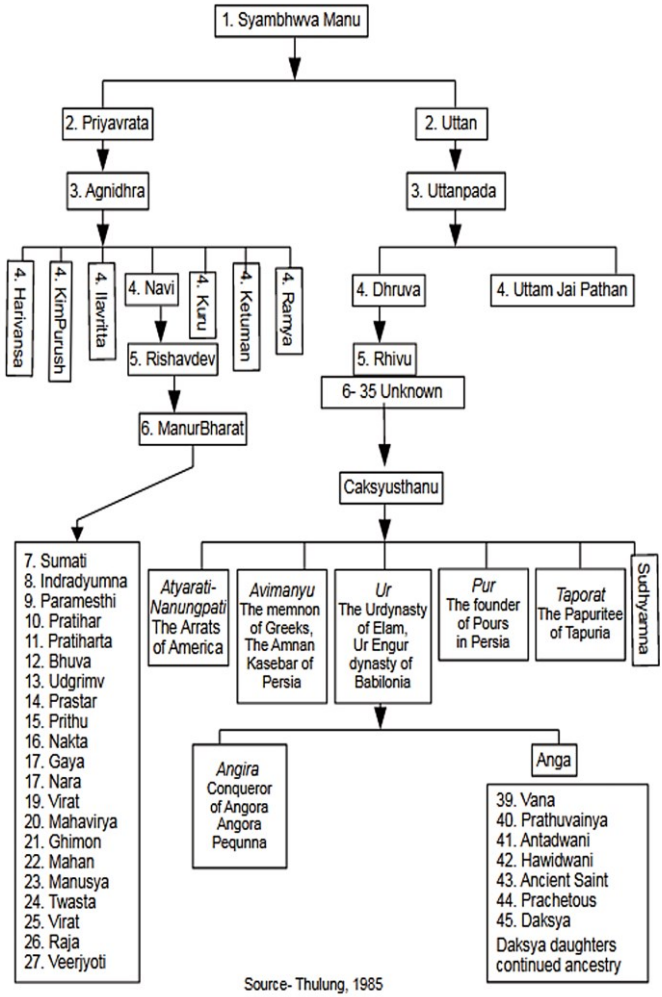
The diagram "Kashi Ancestry Based on Linguistics" shows the Kashi lineage's origins and branches. Their first ancestors were Kashi (Ark/Bhaga) and Guta (Kutika). They relate to early

civilizations through the Saka/Kashi and Kurma (Sumerian) clans. From this lineage, Phanguna/Vainateya, Kashi/Saka, Kashyap/Kachhap, and Kirat/Kir/Kurd separated into Saka, Gotha, Varka, Khas, Kirat, Sukar/Kir, Kartika, Kurd, and others.

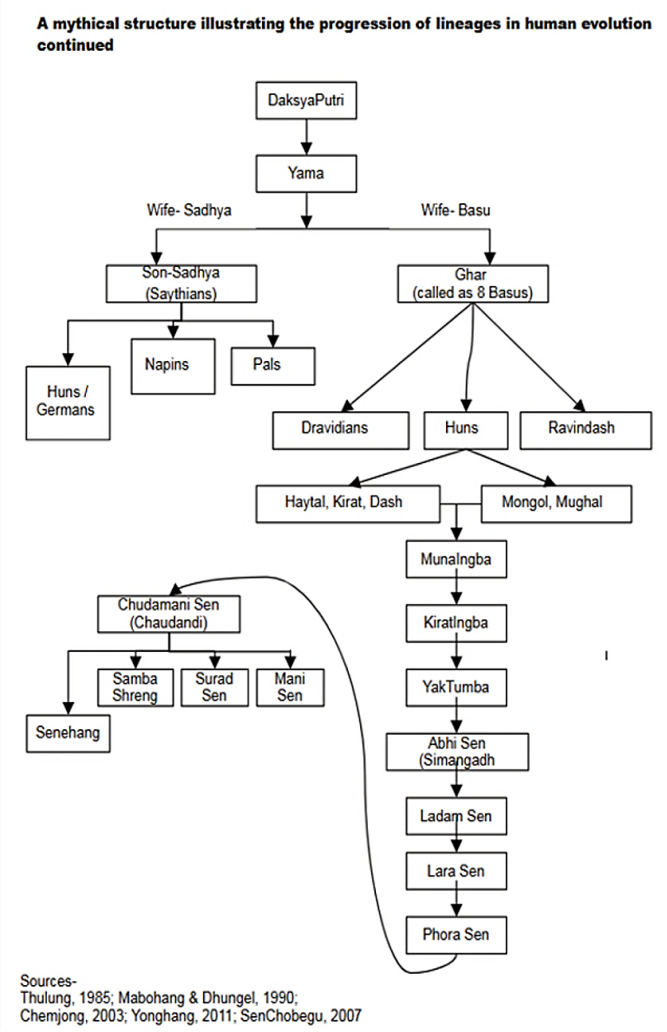
The figure uses linguistic and cultural descriptors to show the dispersion of Kashi ancestry and its diversification across locations and languages. It also attempts to reveal the Kirat/Kir/Kurd and Kashyap/Kachhap lineages in their historical and mythological linkages.

The illustration shows Pokhrel 1998, which supports an academic attempt to reach these old lines. Thus, the following family tree would assist researchers in tracing Central Asian and Indo-European languages and cultures.

**A mythical structure illustrating the progression of lineages in human evolution**




Source- Thulung, 1985




The diagram "A Mythical Structure" Showing the Development of the Lineages in Human Evolution returns to human ancestry; the mythical originator of humanity was Syambhuwa Manu, followed by Priyavrata and Uttan.

Key figures like Agnidhra, Rishavdev, and ManurBharat are descendants of the influential Priyavrata. The names Navi, Kuru, and Keluman are deeply enshrined in Indian mythology. Descended from Uttan are Dhruva, Rhivu, and a chain of anonymous people leading to the figure of Caksusthanu. Uttam Jai Pathan is also related to this category of ancestry. Early dynasties and civilizations that sprang from this branch included Ur of Elam and Pur, perhaps the founder of the Pours in Persia.

The outline is fascinating because it intertwines mythological and historical dynasties. Avimanyu stands alongside Greek tales, while Taporat stands opposite the Persian stories. Agrira, in power over Angora and Pegunna, showcases the extensive reach of the ancient kingdoms across diverse territories.

The genealogical structure from Thulung (1985) interlaces myth with history and the civilizations of ancient times into an intricate tapestry of humanity. It is much more than a lineage chart; it reveals how mythological and historical discourse can combine in an ancient connectedness of peoples from India through Persia and beyond. It relays the enormity of human history through generations-older stories.

This diagram "Daksyaputri" depicts an ancient and legendary lineage, which reveals the interrelationships of many human families and communities.

In mythology, Daksyaputri represents matriarchy and the turning point of this lineage because she is linked to Daksha's daughter.

Yama, associated with the god of death in Hindu mythology, is shown as the descendant of Daksyaputri. Yama has two wives: (1) Sadhya and (2) Basu.

From Sadhya, the lineage branches out to Son-Sadhya (Scythians), who then leads to Napins and Pals. This branch also connects to the Huns/Germans, suggesting a link to these groups.

From Basu, the lineage extends to a group called Ghar (8 Basus), which divides into three major groups: (1) Dravidians, (2) Huns, and (3) Ravindash.

These three groups further branch into (1) Dravidians connecting to the Haytal, Kirat, and Dash lineages. (2) Huns link to Haytal, Kirat, Dash, Mongol, and Mughal. Ravindash merged into this larger ancestral flow.

The lineage continues downward through individuals and leaders such as MunaIngba, KiratIngba, and YakTumba from the Mongol/Mughal era.

Abhi Sen linked to KiratIngba/YakTumba in Simangadh/Simraungadh from him, Padam Sen, Lara Sen, Phora Sen, and Chudamani Sen descended, leading to:

Senehang, Samba Shreng, Surad Sen, and Mani Sen. Finally, the SambaSereng branch connects to Phyang Samba.

The historical accounts written by Thulung (1985), Mabohang & Dhungel (1990), Chemjong (2003), Yongkang (2011), and SenChobegu (2007) are the sources for above drawing a lineage blueprint. The lineage diagram is derived from various historical, mythological, and academic references.

In summary, the lineage diagram shows the commonality of several South Asian and Central Asian groups and dynasties through shared ancestry by presenting a mix of factual and legendary lineages.

## 5.2 Phyang Samba Mundhums

### 5.2.1 Samba Phyang Genesis Mundhum

Phyang Samba and Chongbang Samba, both members of the Samba family, have similar beginnings. Although specific features differ, they are essentially the same. The data gathered during the study is also shared here.

Tek Bahadur Phyang Samba Limbu, an indigenous of Atharai Hangpang Chungwa in Taplejung district (now a British resident), told Samba's history Phyang to Dhirendra Phyang Samba Limbu. The researcher received Dhirendra's manuscript in time. Later, in a series of online talks on Viber, the researcher explored the matter with Tek

Bahadur Phyang Samba. The genesis of the Phyang Samba is documented in a text and subsequently verified through telephone conversations. The narrative unfolds as follows:

"Three hunters arrived in Baraha Kshetra with a dog to hunt wild pigs. They came across a wild golden boar with silver hairs. The dog also chased the pig. It took time and effort to hunt wild pigs."

*"They pursued the golden wild pigs; they came to the Limbuni bridge, which connected Tehrathum and Panchthar. Pigs hide in the plain (Tembe) land with woodland once there. They used their dog to chase wild pigs. They have worked hard to hunt wild pigs in this way. Finally, two of the three brothers followed the dog's lead and arrived in Yangnam Panchthar. They split up and then became Kirat Limbu Jabegu/ Chabegu and Yonghang."*

*"One of the brothers pursued the pig across the Tamber River to the north. He arrived at Nalbo Mewa Khola and slaughtered the pig. As a result, he dubbed Saratappa/Saratappa/Sratappa a wild pig slayer. He washed and dressed the pig's flesh and dried meat in the fire. Looking at the smoke rising from the jungle, Nalbo Muden king dispatched his troops to investigate. The army met Saratappa at the place. The soldiers asked Saratappa to quench the fire and appear before the King as instructed."*

*"Nalbo King commanded the staff to spread white cloth from the palaces inside the entrance. If the person who comes in lifts up the cloth and enters, he is our enemy; if he leans comfortably on the fabric, who is our associate, he explained.*

*Next, he made arrangements for Saratappa's inspection at the entryway. The security guards understood his command."*

*"Saratappa eventually arrived at the palace. He entered the castle by leaning against the cloth lying at the door. He first presented the Nalbo King with the meat of the wild pig he had slaughtered. During the meeting with the King, there were various exchanges. Finally, Saratappa asked the King to leave after the conversation. However, King refused to let Saratappa go. Instead, the monarch proposed marriage to one of his six daughters."*

*"Saratappa accepted the King's invitation as well. The King asked his daughters, but they refused to marry Saratappa. The daughters avoided stating that they do not marry people who resemble frogs. King Muden of the Nalbo promised Saratappa that he would give him a daughter to marry. Nevertheless, the daughters refused their father's proposal. The Nalbo king became concerned. The monarch was so worried that he did not eat for a week".*

*"The youngest daughter was upset after seeing her father's condition. She consented to marry Serratappa. The King worried since his youngest daughter was still a child. According to the King's decision, the Saratappa married the youngest daughter."*

*"Saratappa welcomed a son one day. So when Saratappa and his wife walked into the forest, they brought their infant. However, unfortunately, their sisters-in-law overlooked the youngster in bed when Saratappa and his wife walked into the wilderness one day. They did not care about the baby their*

*parents had taken away. The sisters created a baby idol to express their grief over the loss of their younger sister's baby."*

*"Meanwhile, Saratappa and the younger sister had returned from the forest. They were astonished to see another baby in the bed when they arrived. The youngest sister inquired about her elder sisters. The elder sisters said they had made the baby for the youngest sister and wanted to take over."*

*"The youngest sister went to the forest with Saratappa the other day. Her elder sisters intervened when her sister attempted to take the new baby into the woods. They warned the new infant that they might consume something poisonous and die. Meanwhile, Nalbo King stated that nothing would happen to him if the child were her own. The youngest daughter then accompanied both youngsters to the forest. Unfortunately, the new phony child died in the woods. Only the youngest daughter's son survived."*

*"Nalbo King Muden once set aside a forest tract between Sajuwa Khola and Khejuwa Khola to feed his son-in-law Saratappa and his youngest daughter and grandson. Saratappa obtained agricultural land by clearing the jungle. He finds a house inside the area. While looking for the house owner, he was living in Tamber Khola. Saratappa accepted Tangdappa Samba as his adopted brother. They lived in the same neighborhood." (Phyang TB, 2019)*

In this regard, Mabuhang has noted the Khoklihang king in his book Mundhum and History of the Limbu People under the sub-title Phenfuhang. When Khoklihang carried salt from Tibet in bulk, he

used to pass through the current Samba settlement. On the way, he stopped at Phenfuhang's house to eat food. Phenfuhang grew annoyed because he had to feed him so regularly. So, before serving Khoklihang, he put poison in the food. Khoklihang perished as a result of tainted food. Mabuhang recognized Tangdappa Samba is Phenfuhang's descendants, according to the legend (Mabuhang, 2012).

The account of Samba Phyang's ancestry noted that Saratappa adopted Tangdappa. This story can be compared to the genesis of the Mundhum story of Samba Phyang and the character Tangdappa, which Mabuhang reported. Saratappa's descendants and Tangdappa's descendants evolved as adopted brothers.

The Mudenchhong Samba genealogy also mentioned Phenfuhang. He was Mudenchhong's ancestor who led the way from Tibet to Nepal when the Maranghang arrived in Nepal from Tibet. Phenfuhang accompanied Munahang from Tibet to Kirat Limbuwan at the time. As a result, the Mudenchhong Samba genealogy can trace the relationship between Phenfuhang and Mudenchhong Samba ancestry (Mudenchhong, 2007).

This story demonstrates that Tangdappa Samba's progenitor, Phenfuhang, was a Tibetan-born contemporary of Munahang. Along with Mudengchhong Samba, Tangdappa Samba seems to have traveled to Mewa Khola Thum, where they adopted the Samba title.

## 5.2.2 Lagan Khopma Mundhum

*"Anchon Iksa paktele khambeka paktelle hayung khamjangtho mueng khamjangtho makcilang makhma cangdho kangjili Gara kungbhangcangdho sapcili menna Kulum dyao temena dingara velum dhammo tagere ningvabhuing yungmo porokmi yamphami ingjummo sapma gain Gara mangnu tammenle sendogenagara pesentarang Melle sikum khoseang Ningwa khoseang Iksa"*

*"kheksin navacvait khekmin hangtho surittama Saraha kejongma sadha lapsa dyori lasa kotra naksa thori naksa kotranu Arun vassa Tamber vassanu Kashi Hang menu Kashi kotra Dudh Koshi Sun Koshi Baraha Kshetra kokaha kholanu kattho Simraha ghatnu Mulghat kattho Yakchana ghatnu Sadham ghatanu"*

*"kattho Chekcenaha Hangnu Hangnu Khewa Hangnu Khajum Hangnu Mabu Hangnu Hangjili Hobere Hangnu Sangvere Hangnu Hansa Mang-o Femulungmenno Hangsendal Telia Ghatnu Hakpara Ghatnu Kotho Nubho Ghatnu Panchthar Phidim Kummayasok Kuchcha Yasoknu Taklung Khandaling Kugaksi Sain Tamlingyok Chimlingyok Kuwapma Sain Hazeli Havere Hango Naligen Thangben Kufain Sakwa Muin Ceselle Fallahang Phalanyoknu Sisalla Menching Yungmen Fektelle Wa-aa"*

*"Muing Ceselle Dash Yakthung Satra ani Ritirivaj Khemmimu Muluk Idaing O Tangseng Yebodang Himjili Himlaklummo Sumjili Sum Hatlungo Falana Hangle Tendhangen Mikkhim Lagela Tuttusachi Tummihang sachi Sapma Menchhonne Manglang Mendonne Tadi Menchhonne*

*Sepmang Mendonne In Dukhi Mendonne Sapma Sang lang Mendonne"*

*"Falna Hanghale Mickey Kamaille Phungwa Kamaille Nabi Thangben Phungmen Sissa Menching Phungmennu Mickey Phungwa Kamsibba Hagapchigap Bochilla Mundangseri Menthae Khambung Leplang Menchhanggero Darg Pangeding yasa Keri Mendokkero!"*

*"Darga phalna hangle kulagane phalna hangle kuhenching Darga Taba sinla Taba lungla mendokero, Darga yakkek phungkek mengannero Darga Vasum valum missum milap menyokero yarga mayukere sumdang hasi mendokero, Darga huksolanso mendokero,"*

*"Phalana Hangle Kulagane Phalana Hangle kuhenchine Darga bununu phungnu nunu-ang phungnu Wanene phungnu hangnene phungnu ladhiyo phungin nadhiyo phungin singjango phungin yekjangma phungnu mikli kamsungsing phungva kapsungsing tutu bacanu tummihang bacanu phala kulagane phalana kuhenchingle Darga yang Lama tetlanu panglam tetlabhinu kansathala ingsa Thala cangdhi tettalasao cangdho kanga manuseri"*

*"Karava bhalenu sisasaa comen nali comen thangben comen soti comen cungjikke yeccha comen pangdhak sadhak abusang Poma comen bhang sumek Takmek kengetle khakmu thikmu kengettale kisamaya bhoga kengentaba sumentenle takmen tepse khakmu pinmutepse bisasaya chog,"*

*"Kengetteba sumettelle takmen tesi khakku pikmu tepse bisasaya chang tepse falna Hangle kulaganen sissa chokulam O Yamyam taklung O Nali Choklung O Thadhak*

*Choklung O Tutu Choklang Menjongne Mikko Phungwa Menjonne Mikka Menlemme Fangwa Melemme Mikka Changchang Phungwa Changchang Karje wa Kethame O Hukso Sewa Kannelle Tajeng Ketne Hukvo Sewa". (PhyangMB, 2019).*

This text is Kirat Limbu Mundhum. During the wedding ceremony, Phedangba/ma recites the Mundhum. This song previews Kashi Gotra's Phyang Samba wedding to Lhasa Gotra Kirat Limbu. The Mundhum named the places of his ancestors Ganga Plain, Dudhkoshi, Sunkoshi, and Baraha Kshetra when Phyang Samba introduced his Kashi tribe. They passed through Limbuwan's Telia Ghat, Hakpara Ghat, Nuvo Ghat, Panchthar Phidim, and Kummayasok Kuchha Yasok. There is a story of meeting many rulers at Mundhum. The Mundhum is ornamental and symbolic and serves a variety of functions.

In a nutshell, Samba declares the bride and groom's marriage, with Swayambhu Tagera Ningwabhu Mang as a witness. Before announcing the marriage in this way, Phedangba/ma asks the bride and groom if they agree or disagree with the idea of the marriage. Samba asks three times in front of everyone. If both parties agree, Phedangba/ma declares the marriage, and the rest of the wedding process continues.

## 5.2.3 Jutho Adhelle Mundhum

**(A) 'Jutho Adhelle Sudho Sange Mundhum' is as follows;**

*"Allo kanyo aniga O Falana phalani ladhaka lamdhaka yahalle comen meyarena muluk inadang-o tangsung yabodangbo doctor vaidhya siyoka mudenao lama samcili kulumdhao Dhami jaisi Yaba Mangya Temen belang lepphang Ojha kerekle yamena comena mejogusang yamena menattena comena menattena sakaphara phaang Mega tetla labbiang lugelle ani tuttu mayaren tummihang meyarena Lare kusa lare taru namale kussa namle teru".*

*"Hekkelle Kana Falana Falani Ram Sarba Choge. Pegelle ko-o anigaha Ek dine Dui Dine Tehra Dine Bhai Telia Bhai Desh Pardesi Omu Jutho Thengala Kul Kutumba Hare Sangending Phoyongmu Suddho Sangmen Thikmu Yapmi Kejok Phangmu Yumjama Sajama Sindur Gajal Wama Tiko Lagan Yungma Pan Mendong yo Menyungnu Tetke Yukpa Sang papma Ipama Chama Soso Larang Chokma Phung wama Sindur Gajal Wama Thik naktu kibi kebola aniga Bintiro"…(PhyangMB, 2019)*

Phedangba/Samba requests permission from the patriarchal spirit, particularly the Sun, to relieve grief from the deceased's family in this Mundhum. Phedangba/Samba state that the dead's father traveled here via Ganga Maidan to introduce his family to Mundhum. In this way, the Shaman links the deceased's patriarchal tie to the Ganga plain. Phalana/Phalani (name) got all available treatments from the Doctor, Shaman, Lama, Vaidhya, and Ojha

in this way. We tried our best, but we could not keep him here. The Sun lifted him. His soul (Ram) has now relocated to that place.

His family members have participated in events for one day, two days, and thirteen days. They have urged him to end the sadness that has befallen his family and relatives. The despaired family and kinship have completed all Karmas in one to thirteen days. They can now use Tika and Gazal, wear flowers, use salt and oil, and usually go about their daily lives.

Before the meeting, Phedangba/Samba summons the soul, the father, and the sun deity. In God's direction, the soul, i.e., the Sun, removes the family's misery and relations' misery.

**(B) A response to the previous Mundhum.**

*"Usaknu Punga Allo Muluk Ina Dang-o Memasin Phalana Phalani Tuge Lakte Yamen Chomen Dhami Jaishi Ojha Lama Vijwa Sida Vaidya Kerek Kejogum tara Tuttu Meyaren Tummihang Meyaren Kansan Lare Laresuru, Nammele Kussa Namle teru, Ram sarba choge".*

*"Pegella jutho kethaka Bangseri bhai Nunia bhai Telia bhai Char dine bhai Remu ain Sammanu Netke Yukpahare netthak kerekle Ain nang dhomu Penihanu Chakheba mejoksingle pangi Biddhe numu Mudemba Chakheba Mejoksingle pangi Biddhe Lamanamu Kitab Omemettuang Chakhwaba Mejoksing Ani Dash Limbuwan Satra Thum momu Thuttune Bidhyamu Sapuknu Muranu Swosti Shanti Chokma parne ille"*

*"Anniga Puretnu Ama Mauli Jwaichela Kulkutumba Haremu Suha Duha Chokma Parne-Ille Ainangdho Kerek Kedhosumlo Ipma Papma Langma Changma Sosolalang Pinihanu Pan ra Pan Mendangnu Yo Menyong Nungma Yum Chamasa Chama Wama Sinur Gajal Fung wapma Tika Lagan Yungma Sammang Jwang Chakma Dhami Jaisi Ojha Bijuwa Yamma Devi Deorali Bhog pima, Ain ang dho sampurna Sangen ding Phayong Ponglo".*

*"Kedho Summiro. Kedho Sukmi Kedhosumlo. Ek Tiyali Ek Bacha, Dui Tyali Dui Bacha, Tin Tyali Tin Bacha, Mekhosai MekhosuroOne pledge, one pledge, two pledges, two pledges, three pledges, three pledges, mekhosai mekhosuro". (PhyangMB, 2019)*

In this Mundhum, Phedangba/Samba requests permission from the Spirit/Ancestor/Sun God to ease the deceased's family's grief. As asked at the meeting, he allows the family and clan to resume everyday life. The Shaman introduced the dead and the family members in the earlier Mundhum by linking them to the deceased.

Shaman informed that the family arranged to take Shaman, Jaishi, and Vaidya care. Nevertheless, he did not recover. As a result, Samba stated that the Spirit (Ram) had relocated to Sun God. He also noted that the deceased's family members participated in one-day, two-day, and thirteen-day activities. As a result, Phedangba/Samba declares that the family's and the entire family's sorrow has been lifted.

Now, the family and clan can take Tika, gazal, vermilion, and flowers. They can also take salt and oil and resume their everyday lives. Then, there will be time for dancing, worship, and marriage. At the same time, the door to other ethnicities is now open.

### 5.2.4 Senior Citizen's Teachings

The researcher attempted to elicit a senior member of the Kirat Yakthung Samba Phyang community's original philosophy and beliefs about Mundhum. Man Bahadur Phyang Samba's life philosophy and teachings are relevant here as an expert on Phyang Samba Mundhum and an elder. I am relying on his manuscript for the details. What, according to him, are life and creation? What exactly is Mundhum? To whom should I pray? He has written a brief response to the question. This Mundhum's theme is as follows:

Mundhum has served 'Om' Swayambhu Mang and summoned the god Shiva. He asked the God to come as soon as possible, no matter where you are. Om Mang Swayambhu Dev is always served (saluted) by him. He recalls a time when there was a forest, and it was customary to offer beverages there. Through the Mundhum, he remembers his ancestors.

According to Man Bahadur Phyang Samba's definition, Mundhum derives from the words 'Moon' and 'Dhum. 'Moon means trembling, and Dhum means powerful. Mundhum is robust and moving. He claims that it predates science.

*"Om Mange Sewaro Kerek-o Kewaro Ningwa Sego Nakaro Thian Thak Sevaro. Atti kebak sang atti kevasang khenemenne maigenlo. Hara Numa tama. Ketteo Yoba Singbung Setteo. Yamsema samsuma allo thaseo. Tuttu Ding Hena Hukso Tange Chupsingale Sikkum Ding Ningwa Kebiba Khenero, Om Mange Sewaro". (PhyangMB, 2019).*

*"Unchoma unchon taktheba hare khamasingbung meyuktu chokmanu papama thithokma thungma khunching mesuktu taksangang tembho lajeyang nesse lung singbung kusang aa thithokma thungma meyosu khunchi chinuma sasa aa"… (PhyangMB, 2019).*

There was null at the beginning of creation, then demand appeared, and the entire design, including the earth, was created. Man evolved later. After briefly explaining the product, he names and introduces the eight worlds, including this one. These are the ones: Hell people (heat and cold), Phantom people (hunger and thirst), Animal world (stupidity and ignorance), Humans (birth, death, disease), Asura Lok (sorrow), Devlok, Paradise, and Vaikunthalok (PhyangMB, 2019).

Kirat Mundhum is central to the knowledge he imparted. Phyang Samba remembers his ancestors chanting the 'Om' Mantra to this day. Based on Mundhum, they consider themselves Suryavansha (Sun worshipper) Kashi dynasty/Vamsha (Kashyapa/Khambongba).

A Samba Phayang subclan known as the Kirat Yakthung Rai Limbu has recently joined many faith-

based groups. However, an elder from the same community claims that Samba Phyang has always been Shiva and Bon religious.

## 5.3 Evolution of the Phyang

Genealogy is seen as a family tree. It serves as a family compass. This genealogy is based on History, genealogy, and mundhum. The Phyang-Samba genealogy has been prepared based on the Sen Thegim Limbu genealogy, Yonghang genealogy, Chongbang Samba genealogy, Lingden genealogy, and evidence from other genealogies and experts.

According to the Kirat Limbu Chabegu Sen dynasty, Padma Sen was the son of Sen dynasty Abhi Sen in Simraungadh. His children chronologically were Padam Sen, grandson Lara Sen, descendant Phora Sen, and Chudamani Sen. In Koshibaraha Chaudandi area, Chudamani Sen's eldest son Sambasereng/Sambashreng left Chaudandi Chatara to Sanguri hilltop. He arrived at Dhankuta Sangamtar, near the Tamber River. In the meantime, he reached present-day Panchthar. From Panchthar, he finally reached Mewakhola Thum in Taplejung. T Their other Sambas, including the Phyang subclan, emerged over time (Sen Chobegu, 2007; Yonghang, 2011; Phayang TB, 2019).

Based on the story found in the Phyang Samba origin Mundhum, Chongbang Samba Mundhum, and Yonghang and Chabegu genealogies, a hunting group took the north direction of the Tambar River from

Koshi-Baraha area. A brother separated from Dhankuta and took power in Poklabang Tehrathum. A brother separated from the group when he reached Yangrup on his way to Mewakhola. Yonghang and Thegim clans later emerged from the brother. The two brothers went to Tambarkhola and Mewakhola. One brother lived in Tambarkhola as his in-laws.

Another brother, Saratappa, went hunting for Boers and reached Mewakhola Nalbo. He also married the youngest daughter of the king there. The Chongbang Samba genealogy calls him Senehang Rai. From his descendants, Phembunhang's children, Chongbang, Phyang, and other Sambas, began to develop. According to genealogy, the ancestors of Yonghang, Thegim, and Samba were the same bloodline before.

The ancestors of Samba, including Chongbang and Phyang, first reached Nalbo and later Mewakhola Samba. Before reaching there, Sambahang had occupied the kingdom at that place, which was then called Samba. According to the Chongbang Samba genealogy, the descendants of Saratappa-Phembunhang, who lived in this place, were called Samba based on the Samba toponym, including Chongbang and Phyang. In Chongbang genealogy, their ancestors were Sen and Rai. In genealogy, he is called Senehang Rai (Chongbang, 2009).

The analysis found in the mentioned account, the main reason for being called Samba is that they are descendants of Sambasereng. Since their father was

Sambasereng, they must have taken the Samba identity to indicate their ancestors in the Sen dynasty. It is because all Sen descendants apart from Sambasereng received the Samba surname.

They may have been called Samba based on land ownership because they ruled the Mewakhola Thum Samba area. However, they must have easily acquired the Samba land because they had developed from Chudamani Sen and Samba Sereng, descendants of the Sendynasty Abhi Sen. Not everyone in the area was a Samba.

According to the Yonghang genealogy, Simanggarh had (1) Abhi (Udiya) Sen, (2) Padma Sen, (3) Lara Sen, (4) Phora Sen, and (5) Chudamani Sen. Among them, in 1267, Chudamani Sen ruled the territory of Nepal. At that time, expanding the kingdom, Gayasuddin Tughlaq displaced him from Simanggarh. From there, Chudamani Sen, along with his children and crew, went to the east, to present-day Chatara Chaudandi, to establish the kingdom. That is what happened to him. The descendants of Chudamani Sen later became Yonghang (Yonghang, 2011).

According to the Yonghang genealogy, Chudamani Sen's four brothers and sons crossed the Sanguri hilltop in 1331 and settled on the inner hill of Sangamatar. After staying there for seven years, a brother, Senehang, expressed his desire to cross the Tamber River. Before he separated, the four brothers

buried a stone mark each as a mark of remembrance. Which is known as Hangsenlung (Yonghang, 2011).

Then, the three Sen brothers crossed the Tamber River. After reaching Simraghat, they stayed there for seven years. Senehang, who was separated from Poklabang Tehrathum, defeated the king of Poklabang and took power. The other three brothers headed north with the Tamber. According to the genealogy, one of the brothers separated again after reaching Yangrup Panchthar. He had two sons named Sangdinhang and Suyaphang. His children eventually became Yonghang. Nahang ruled Yangrup in 1339 (Yonghang, 2011)

The eldest brother went to his in-laws' house in Tamberkhola, and the younger brother, Chachanu Setchhene, went toward Mewakhola. In this way, after reaching Mewakhola and Tamber khola, Sen dynasty children developed into Rai, Samba, and Limbu over time (Yonghang, 2011).

The Chongbang Samba genealogy refers to Chachanu Setchenu Senehang, his ancestor Senehang Rai. The ancestors of eight Sambas, including Chongbang and Phyang, are analyzed as descendants of SambaSereng and Saratappa. There is a strong possibility that Saratappa's descendants may have adopted the Samba clan by considering SambaSereng as an ancestor. In this way, the descendants of Sanbasereng, Saratappa, were established in Mewakhola. It was from them that the Samba clan

and sub-clans developed (SenChobegu, 2007; Chongbang, 2009; Yonghang, 2011).

Now, it is clear that the Samba Sereng's descendants were of eight Samba family members, including Chongbang Samba and Phyang Samba, according to Chongbang Samba Pung Mundhum. The mundhum refers to Sambasereng as Sereng/Shreng Sammang. It is known from this that Chongbang is the descendant of Saratappa, SambaSereng mentioned in Phyang Samba Mundhum. There is a historical basis that the title of Samba of the same Sambasereng remained as a surname in his descendants.

According to the Kirat-era history of Bijayapur in the 16th century, Chongbang and Serenghang/Shrenghang ruled their respective territories in the Terai region of the then Kirat kingdom (Chemjong, 1974). This fact can be linked to the Sereng/Shreng Sammang, which roams in the Mechi, Saptakoshi region mentioned in Pong Mundhum of Chongbang Samba and Phyang Samba. On this basis, there is an indication that Phyang Samba, Chongbang Samba, and Sereng/Shreng were blood-lined family members. Mundhum and History say a bloodline exists between Sereng, Chongbang, and Phyang.

The Sen, Raya (Rai), Yakthung, Kirat, Mahakirat, Sumer, and Kashi tribes are found in History. Susuwa, Lalaben, Mujingna, Kheyongna characters are found in Mundhum. These characters, though distinct due

to linguistic differences, refer to the same characters of the distant past.

## 5.4 Kirat–Sen–Rai–Samba–Phyang Limbu

According to Kirat history and genealogy, Phyang Samba's roots can be traced back to Kirat through Swayambhuva Manu. It is almost impossible to examine every single layer or generation. However, its essence can be realized or inferred from Mundhum, Vedas, Purana, genealogy, and History.

Mundhum is in the Limbu language developed in Yakthung pan, i.e., the Tibeto-Burman language. The original stories of the indigenous Kirat have been translated into the Indo-European languages. In Sanskrit or Nepali, the original names of the indigenous people have been made to suit their tongue. For example, in the Limbu language, the Sun is called the 'Naam', and in Nepali, it is called the 'gham." A community has a tradition of using language and gestures to preserve traditional knowledge. Therefore, there is a challenge to decode the story element not only as a word but also by explaining the meaning or in essence.

To find the essence of the subject matter, one should also look at the substantive similarities found in the stories, languages, or terminology of Mundhum and the Vedas or Puranas. In the Vedas or Puranas, the first man or Adipurusha is considered the Swayambhuva Manu who appears. Kirat Mundhum

also considers Kirat's 'Manaa' or 'Munaa', which manifests as Swayambhuva Manu. One should look at the theoretical anthropological essence rather than the sound, dialect, or spectral difference between Manaa, Muna, Manu, or Manyu.

In society, identity is revealed in various ways for political, social, and economic reasons, a fact that cannot be denied. This is the case due to political and social discrimination making it relevant in today's society. However, in acknowledging this we must also respect the anthropological knowledge that indeed there are roots, bases, branches that spans the entire human evolution. This respect attests for the utility and significance of the anthropological information.

What a person or community sees on a political or socio-cultural basis may be different from an anthropological point of view. The interplay between these two perspectives can lead to controversy. Therefore, it is crucial that we understand the context and limits of any knowledge. This enlightening understanding gives us capacity to be able to manage with the various issues in this world or world view.

There are presented facts and proofs about the history of the Samba that started from the Sen dynasty, and the Phyang clan originated from the Samba family. It was roughly 700 years ago that Sen transformed into Samba, and about 300 years ago, it transformed into Phyang sub-clan based on the chronology of descendants and historical events. However, the Phyang Samba clan or Mangena Yak

originates in Mewakhola Samba village in the Taplejung district. Prior to that, the place of their Sen ancestors came from the Koshi Baraha Kokaha Baraha Chatara region. This insight is indicated in Tungdunge Mundhum.

## 5.11 Tumyang Hiri: Sikkim family tree

The Sikkim family tree is sizable. The people of Sikkim are descendants of Tumyang Hiri (22) and children of Jaspal (25).

The residents of Sikkim said that their ancestors originated from Mewakhola (Phyang YB, 2019). The branch's historical events, evolutionary lineage, and genealogical charts indicate that it closely resembles the Panchthar branch.

However, Sikkim was initially unable to locate Jaspal's name. However, sources from Panchthar revealed that they are the offspring of Jaspal's younger wife, while the children of his older wife are located in Sikkim. Based on the information, the researcher compared the family trees of both clusters and revised their gathered family trees. Both Sikkim and Panchthar claim that their ancestors separated from Mewakhola.

The researcher examined the Panchthar family tree, where they claimed their ancestor's name, Jaspal. Comparing family trees was meaningful. To conclude, we can compare the family trees with other clusters.

The offspring of Dhankarna's older wife migrated to Hangpang, while those of the younger wife dispersed to Sankhuwasabha. We see the same scene here.

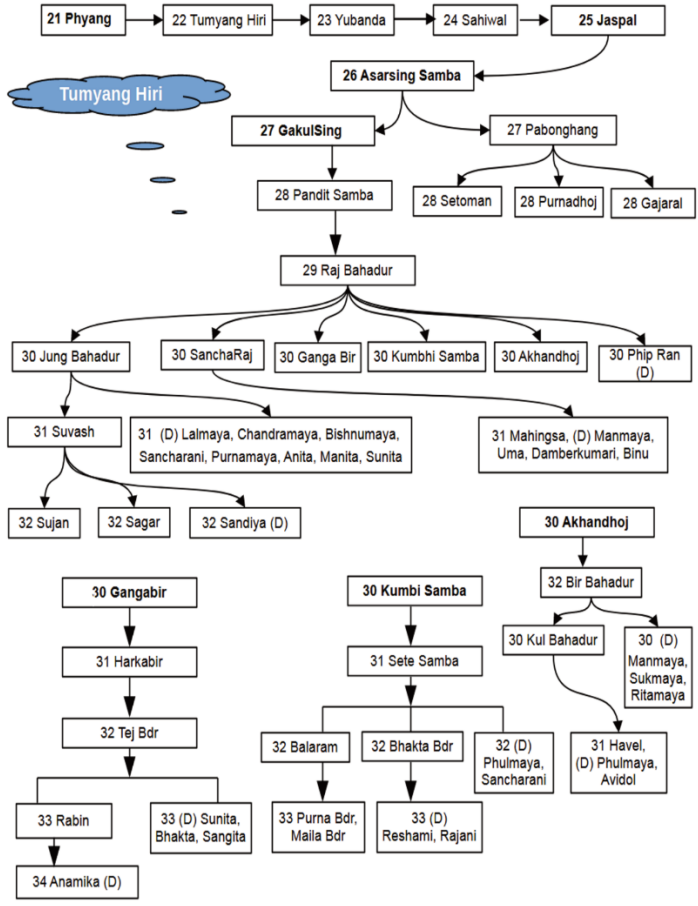
If we compare the family trees, Sikkim possesses the same generational range as Panchthar, from 25 to 33. The progeny of Jaspal in Pamchthar and Sikkim are comparable. One generation has elapsed, indicating that Panchthar has 32 generations counted, whereas Sikkim has 33. Children of an older mother may be older than those of a younger mother.

Reaching this result required three years of extensive analysis and consultations with both sides. The previous edition of the Sikkim genealogy was incomplete. The researcher now possesses a comprehensive understanding of the Sikkim genealogy. It would have been impossible without Panchtharhad's knowledge. Gratitude is extended to the informants from Panchthar and Sikkim.

A bulk population of Phyang Samba relocated to Sikkim. The year of separation was around 1743. At that time, the Limbuwan state was in unrest due to Gorkhali's attempts to subdue Limbu territories (Samba Mingsra, 2018). Many Phyang Samba were involved in the battle with the Limbuwan army against Gorkhali, and some portions of Phyang Samba moved to Sikkim.

Jaspal's (25) older's wife's children have expanded in Sikkim, and their population is now sizable among the Samba lineage.

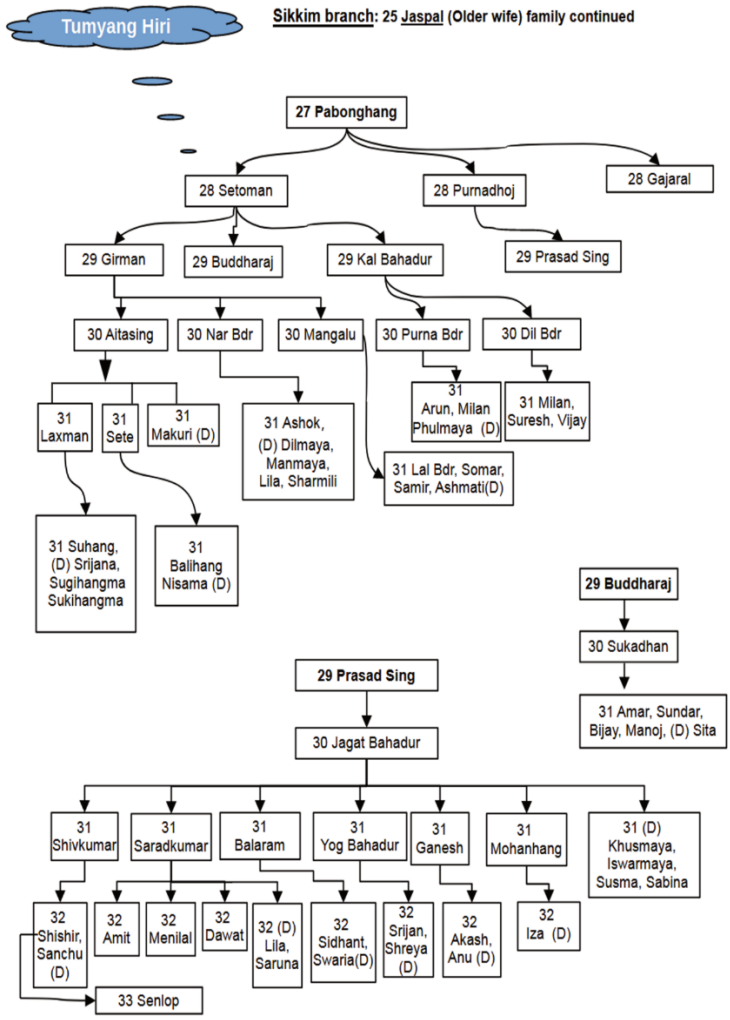
**Sikkim branch: 25 Jaspal (Older wife) family**




Source- Phyang YB, 2019; 2024

**Note:** NA= Name Not Available, (D)= Daughter. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex 1 also has the specifics.

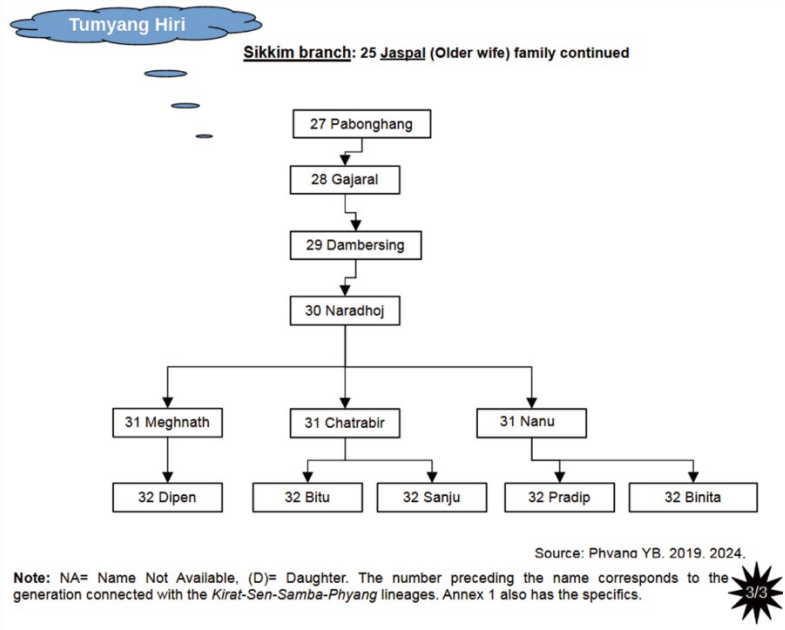
1/3




Source- Phyang YB, 2019; 2024

**Note:** NA= Name Not Available, (D)= Daughter. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex 1 also has the specifics.

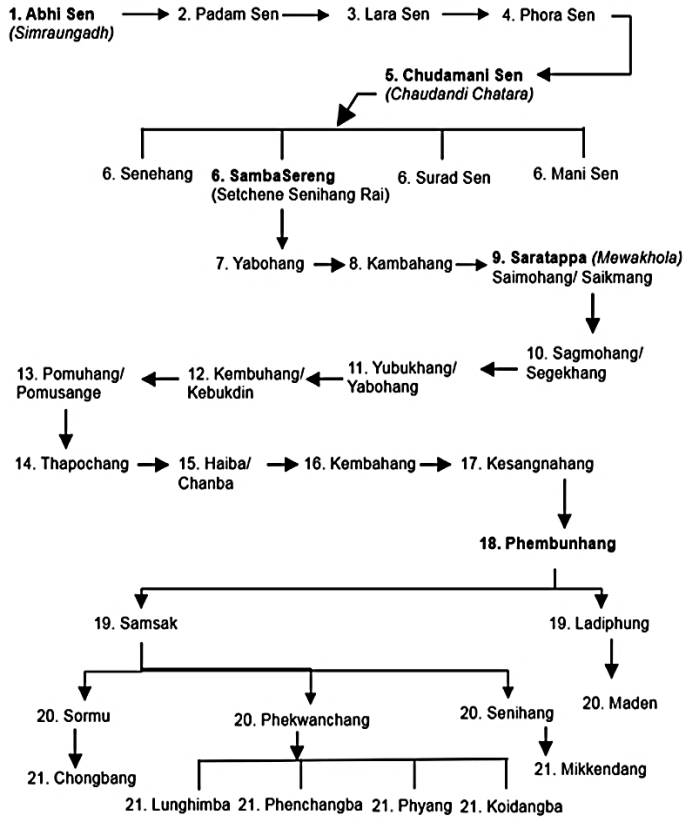
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# 5.5 Genealogy of Phyang Samba

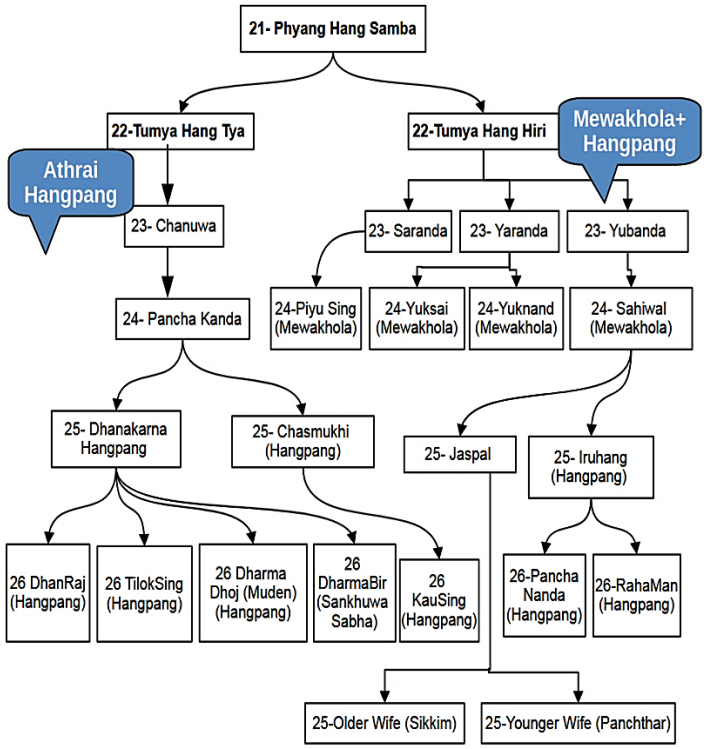
**Kirat-Sen-Rai-Samba-Limbu**
Linkages are based on History and Mundhum

**Genealogy of Phyang Samba**




Sources:
Chemjong, 1974; Sen Chobegu, 2007; Chongbang Samba, 2009; Yonghang, 2011; Mikkendang, 2019, Phyang MC, 2019.

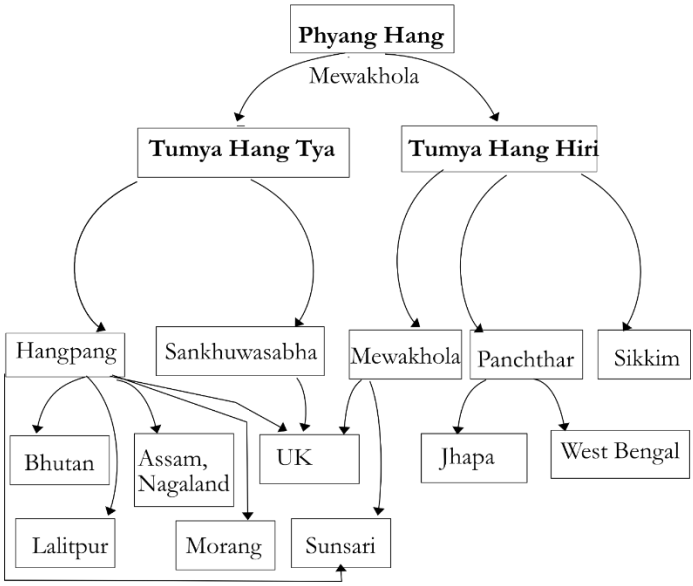
## Phyang Samba Family Tree




**Sources:**
PhyangAR., 1999; PhyangRB., 2019; PhyangP., 2019; PhyangMH., 2019; PhyangMC, 2019

**Note** that Tumyang Tya's descendants and one of the Tumyang Hiri's descendants, Iruhang, migrated to Hangpang and Sankhuwasabha. From there, their offspring extended to Bhutan, Assam, and Nagaland. Likewise, Tumyang Hiri's sons Saranda and Yubanda stayed at Mewakhola. From there, one of the offspring, Jaspal, migrated to Sikkim and Panchthar.

**Migration Pattern of Phyang Samba**




## Phyang Samba (21) Family Trees

Main Branches of **Tumyang Tya** (22):

(1)Athrai Hangpang

2) Sankhuwasabha,

(3) Bhutan & Assam

## 5.6 Athrai Hangpang Relocation

At the beginning of 1743, one of the main branches of Phyang Samba migrated in significant numbers from Mewakhola to Hangpang. Why did Phyang Samba migrate from Mewakhola to Hangpame after making Mewakhola a minority? This paper will discuss and analyze, based on facts and evidence, how they migrated, what uncomfortable situations they faced, and what type of behavior they showed with the local community.

According to the first genealogy of Phyang Samba Limbu-1999, compiled by Aita Raj Phyang Samba and published by Nawa Raj Subba Phyang Samba (PhayangAR, 1999), the first group of Phyang Samba from Mewa Khola Samba village arrived in Hangpang in 1749.

Panchanand (26, Wahi Theba), son of Iruhang, narrated that the Phyang Samba came to Hangpang from Mewa Khola about 1743. He was the son of Iruhang, who migrated to Hangpang from Mewakhola and was from Tumyang Tya's bloodline. Tek Bahadur Phyang Samba also realized that he could tell about the migration of Phyang Samba in Hangpang. The Samba Mingshra Sanchagbho also accepted that from around 1743, Samba began to travel to Chainpur and join the Limbuwan army. The Samba group traveled to Chainpur several times to help Limbuwan Commander Kangsore (Kangsu Rai).

Dhanakarna (25) and Chasmukhi (25) sons of Panchakanda (24) Tumyang Tya side, and Iruhang (25) son of Sahiwal (24) from Tumyang Hiri side migrated to Hangpang from Mewakhola. The migration was influenced by taking part in the Limbuwan armed forces in Chainpur Sankhuwasabha under the Limbuwan-Gorkhali war.

Nine optimal generations have been identified between Dhanakarna (25) and the present generations (33), spanning the period from 1743 to 2019, encompassing 276 years. Upon calculation and comparison, the figure approximates 30 years for each generation, pertinent to population growth dynamics. Consequently, Panchananda's assertion of the relocation of Phyang Samba to Hangpang in 1743 becomes rational. He is the son of Iruhang (25) and the grandson of Shahiwal (24) (TB. Phyang, personal communication, August 15, 2019). A son is capable of hearing and remembering his parents' words. During field visits, the family examined the past before creating the genealogy's initial draft. The genealogy referenced in 1749 may represent the second bigger wave of migration in Hangpang. The timeframe may vary; however, it is deduced that Phyang Samba arrived in Hangpang first in 1743 and established residence by clearing the forests in the Chungwa Khola region.

The answer to why and how Samba Phyang arrived in Hangpang has come. According to Samba Mingshra Sanchungbho (2018), Samba people began

joining the Limbuwan army in Chinpur around 1743. They provided support to Limbuwan army commander Kangso Rai, where two Samba fighters, Sipa and Phakte, became martyrs. According to the elders of Samba Phyang, they cleared forests from Chungwa-Sobuwa junction to the south in Hangpang. Their land is thus called Samba's *Khurpethyak*.

When we examine the historical evidences and genealogy the arrival of Samba Phyang in Hangpang and Samba Phyang in Panchthar and Sankhuwasabha coincided. The genealogical study revealed that the Samba of Sankhuwasabha and Panchthar and the Samba of Hangpang moved from Mewakhola around the same time (Phayang MH, 2019; PhayangRB, 2019).

The Phyang Samba family established themselves in Hangpang after deforesting the area from the junction of Chungwa Khola and Sobuwa Khola towards the south. The newly established settlement and its vicinity were designated as *'Samba's Khurpethak'* at that time. The Limbu population was predominantly situated in the northern region, specifically the Hangbang ethnicity, while the Suneba ethnicity resided in the southern area of Hangpang village. Consequently, Phyang Samba relocated from Mewakhola and settled in Hangpang inside their *Khurpethyak* region; nonetheless, other Limbu individuals referred to them as *Bejille* Limbu, denoting them as outsiders in Hangpang.

The Hangbang and the Suneba Limbu, who had already settled in Atharai Hangpang, fought over how to share resources for a long time. Also, the arrival of Phyang Samba Limbu made things worse for the Limbu. Because the Subhangi of Phyang Samba of Hangpang was in Mewakhola, they called Yakso from Tamber Khola and got *Jilla* to take over as leader of the village. They asked him to ensure land management went easily in Hangpang (TB. Phyang, personal communication, August 15, 2019).

Phyang Samba proposed that Yakso be assigned as the Jilla (district) supporting Hangpang's land dispute settlement during the adjustment with the Limbu people in Hangpang. Meanwhile, there were also disagreements among the Yakso people. According to a formal agreement, the land issue between Phyang Samba and Yaksho was resolved in 1750 (AB. Phyang, personal communication, April 22, 2018; DR. Phyang, personal communication, January 16, 2018).

Samba Mingsra Sanchambho documented the Samba people's role in the Gorkhali-Limbuwan battle. If the Limbuwan needed help protecting their land at Chainpur Sankhuwasabha from Gorkhali, the Samba of Mewakhola would frequently join the Limbuwan army under the leadership of Limbuwan commander Kangsore. By manipulating the conditions of battle, Gorkhali assassinated Limbu army chief Kangsore Rai, leading to the deaths of two Samba soldiers, Sipa and Phakte. The Limbu army proved too strong for

Gorkhali army head Ram Bhadra Thapa Magar despite his repeated invasions of Limbuwan.

On the Limbu army, Gorkhali used another cunning tactic. Ram Bhadra Thapa Magar requested that the Limbu genealogy be read. He reminded them to create an agreement between Gorkhali and Limbu not to go to war after the genealogical investigation revealed that Limbu's and Magar's ancestors were the same, so he reminded them to agree on Gorkhali and Limbu not to fight a war. The Limbu faction ended the battle once the Kashi dynasty's Limbu and Magar Sen dynasties were linked in the genealogy. Kirat history also mentions this incident as Nun-Pani Sandhi. On the same basis, both sides agreed to sign the saltwater treaty. Phedap, Tamber Khola, and Mewa Khola Limbu followed the treaty. The Gorkhali-Limbuwan war, however, ended in Gorkhali's favor.

Thus, the Gorkhali subdued Limbuwan in 1774. During this historical occurrence, Phyang Sambas from Mewakhola were dispersed from Mewakhola Samba hamlet to Sankhuwasabha, Atharai Hangpang, and Panchthar. Dhankarna's son, Dharmadhoj (26, Muden), engaged in the trading of salt from Tibet to Nepal. He constructed a shelter for himself and the yaks along the route, where he secured his cargo throughout the night. He was wealthy and possessed a storage for coins at that time. His wife belonged to the Angbuhang ethnicity in Hangpang. One day, he insulted her by stating that her maternal home had a

smaller rice storeroom than his monetary storage. She felt angry and notified her Anbuhang siblings. The Angbuhang brothers expressed their anger and asked that she let the Treasury's property be burnt. She followed the instructions of the Angbuhang brothers.

Consequently, Dharmadhoj's entire residence was engulfed in flames and ultimately reduced to ashes. My grandmother, Sancha Rani, narrated this historical incident to me during my childhood. Sancha Rani Phyang Samba delivered the leftover wood from windows and doors to the Prasai Gaun residences so they could construct their new houses. It indicates they have fallen into poverty and must sell their assets for survival. The socioeconomic condition in Phyang Samba, Hangpang, has fluctuated significantly.

Phyang Samba's marital connection was associated with the Yakso family in Hangpang. Senior individuals and experts assert that Phyang Samba provided land as dowry to his son-in-law, Yakso. Ashal Bahadur Phyanghang Samba's aunt is the wife of Hastabir Yakso, residing in Hangpang Chungwa, and their children are Khadga Bahadur Yakso and Ambar Bahadur Yakso. Regrettably, Hastabir's wife passed away prematurely. He remarried the nephew of the deceased. Consequently, the mothers of Amar Bahadur and Khadga Bahadur were Phyang Samba from the Asal Bahadur Phyang Samba lineage. Informed sources indicate that the Khadga Bahadur and Ambar Bahadur Yakso families resided in Phyang Samba land due to this marital alliance (S.

PhyangAngbuhang, personal communication, January 11, 2018; NM. MudenchhongPhyang, personal communication, August 20, 2019)

There is also evidence that the Yakso families handed the land to one of their daughters. A Yakso gave their land to their daughter and son-in-law, Karan Dhoj of Sobuwa Chage village Taplejung so they could dwell in the Yakso area. Karan Dhoj has a son, Ananda Dhoj, and a grandson, Jash Bahadur, in Hangpang. Since marrying a Yakso woman, Karan Dhoj has moved from Sobuwa Chage village to Hangpang to live on his father-in-law's estate (NM. MudenchhongPhyang; D.P. Mudenchhong, personal communication, August 20, 2019).

It is interesting to note that Mudenchhong and Phyang Samba's descendants eventually married. As a result, Phyang is this writer's patriarch, while Mudenchhong Samba is the maternal clan. By tracing the parents' marital status, the author names certain Yaksos as Mama/maternal uncle, while others are Lungwa, brothers, and paternal uncle.

The land of Phyang Samba in Hangpang was known as Khurpethyak because it was cleared of trees for cultivation. The Phyanghang Samba ancestors established the Chungwa south of the Hangpang Chungwa junction. Limbus from another clan is called Samba's area Khurpethyak. Look at a memory shared by Shankarmaya Tumrok, Sarala Subba's mother-in-law from Hangpang (S. Phyang

Angbuhang, personal communication, January 11, 2018).

She spent her childhood in the village of Suntalabari, Chungwa, Hangpang. When she was a child, she learned from her grandfather that the Sambas lived on the land known as Samba's Khurpethyak. She shared the same story with her daughter-in-law, Sarala.

Mewakhola Samba hamlet was Samba Phyang's ancestral home, despite their establishment in Hangpang. The Kipat power of Samba was active in the Mewakhola region. Although they lived in Athrai Hangpang, they had Subhangi of Mewakhola. Furthermore, because of their cultural background, their Manggena Yak is considered to be Taplejung's Mewakhola Samba hamlet. The Manggena Yak that they use is referred to as Lingthang Yak.

According to Aita Raj Phyang Samba, Hangpang, before the property was surveyed in the Mewakhola region, people used to come to Hangpang from a variety of locations along the Mewakhola Samba and Olangchungola routes to pay their taxes. At the same time that they were trading salt from Tibet, Phyang Samba forefathers constructed lavatories for boards and lodging booths in various locales, ranging from Olangchung Gola to Maiwa Dobhan. After some time, the government of His Majesty decided to establish a customs office and a police checkpoint along the highway at Olangchung Gola. The government had the intention of occupying the

residences that had been abandoned and searching for the people who had owned them.

The government delegate came to Hangpang searching for its owner and met Aita Raj Phyang Samba(AR. Phyang, personal communication, January 15, 1999). At the government's request, he handed over the ownership of houses and land from Olangchung Gola to Maivadobhan in writing (PhayangSamb Limb AR, 1999). Tek Bahadur Phyang had already given Mewa Khola's Kipat to his Mewa Khola siblings (TB. Phyang, personal communication, August 15, 2019).

Phyang Samba, who arrived from Taplejung Mewakhola Samba hamlet and established in Hangpang, built a fort without displacing any other clans in the Chungwa area of Hangpang. On this premise, Phyang Samba is classified as a Hangpang Chungwa tribal or indigenous people. However, the Phyang Samba is younger than the Limbu of the Hangbang clan, who live in Bismure, Hangpang village, and the Suneba clan, who live in Hangpang's Singsoba Southern area. In Hangpang, however, there is a separate grave for Phyang Samba.

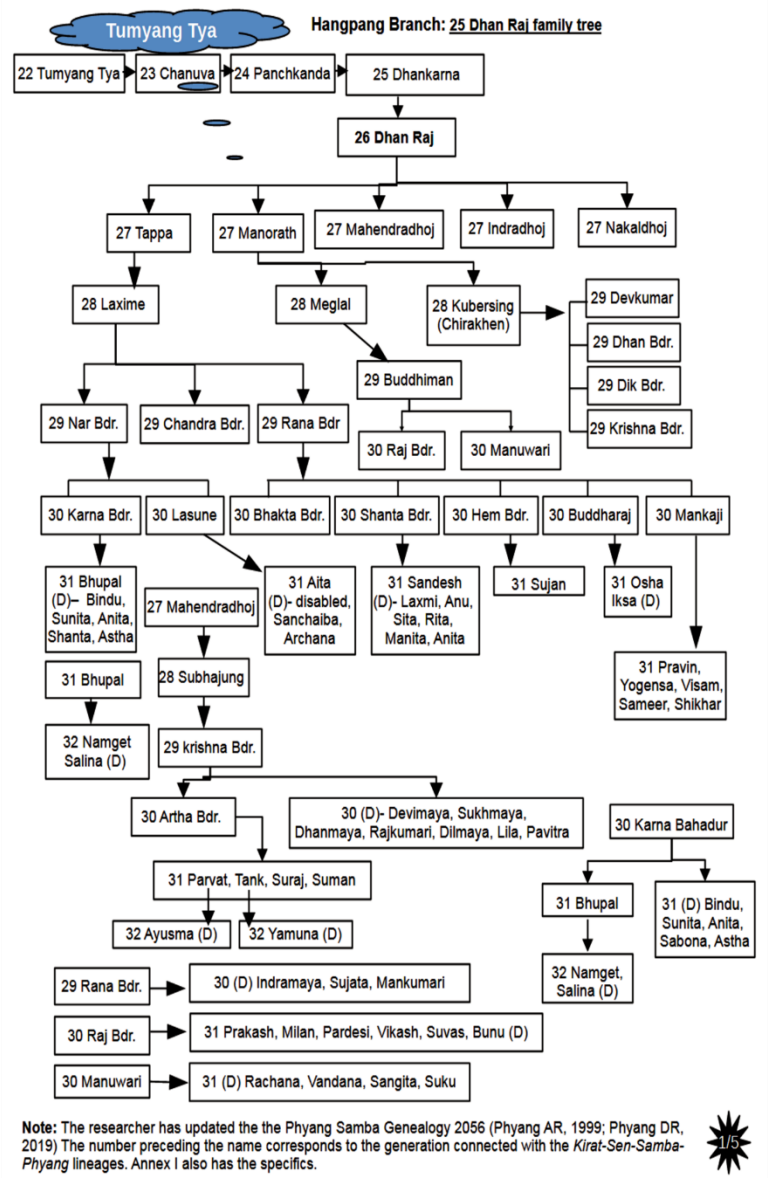
Phyang Samba resided with Hangbang and Suneba after arriving in Hangpang in 1743. It is evident that they came into Hangpang subsequently and integrated into Hangpang. Nonetheless, the location where the woodlands were removed established *Khurpethyak*, in addition to the site of their graves. The genealogy of Phyang Samba suggests the

Yakso migration to Hangpang, while Kirat's history records the migration of Angbuhang (Chemjong, 1974; 2003c). Consequently, evidence indicates that Yakso and Angbuhang joined Hangpang after Phyang Samba. The scarcity of their burial sites in Hangpang further indicates their later entrance.

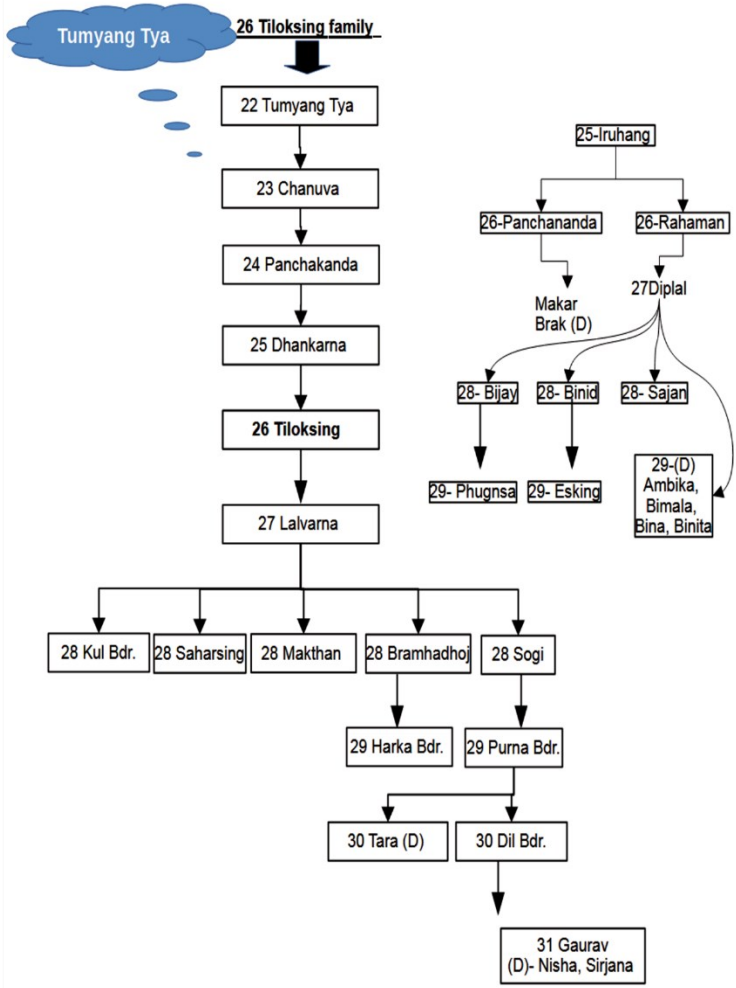
The Samba community around Chugwa Khola has erected stones or managed Thans with tridents under Pipal trees in Hangpang. Phyang Sambas used to gather in the Devithans on Chungwa Khola's two sides, which are part of the writer's remembrance at Chaite Dashain, Bada Dashain, and lineage rituals *Pitripuja*.

The Phyang Samba has not only scattered from the Mewakhola; they have migrated from Atharai Hangpang, Sankhuwasabha, and Panchthar to Sunsari, Morang, Jhapa, Lalitpur, and various other districts across Nepal. They are extended to Sikkim, Assam in India, Bhutan, and the United Kingdom. A substantial movement of Phyang Samba is associated with employment in the armies of Limbuwan, Nepal, India, and Britain. The remainder of the migration is attributed to better opportunities and employment prospects.

## 5.6.1 Tumyang Tya: Hangpang family tree

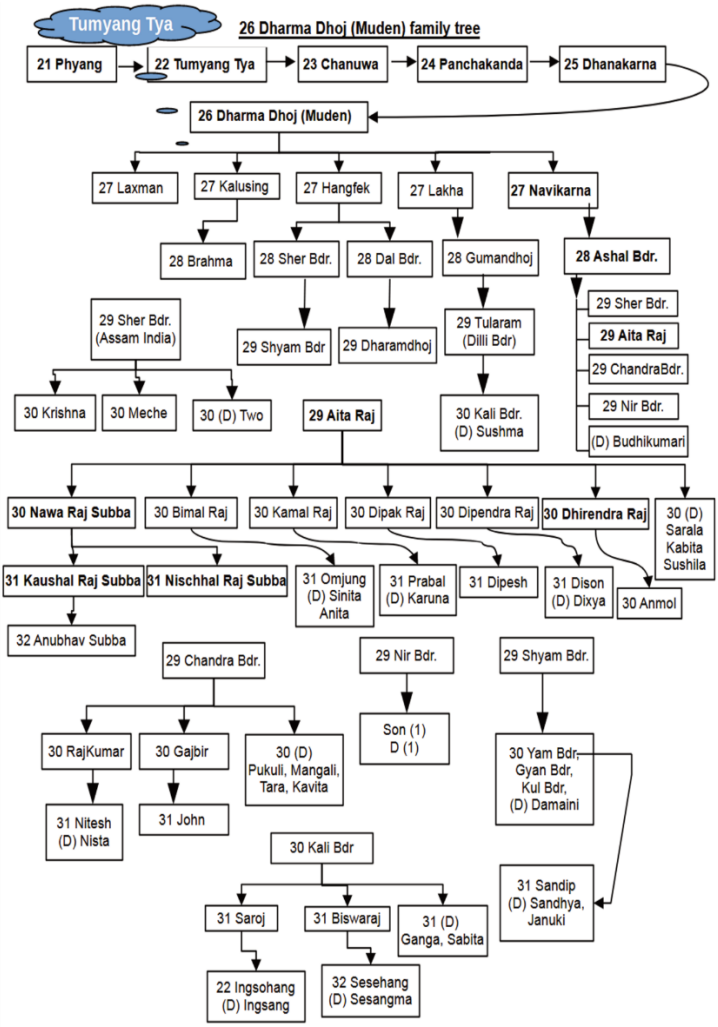



**Note:** The researcher has updated the the Phyang Samba Genealogy 2056 (Phyang AR, 1999; Phyang DR, 2019) The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex I also has the specifics.



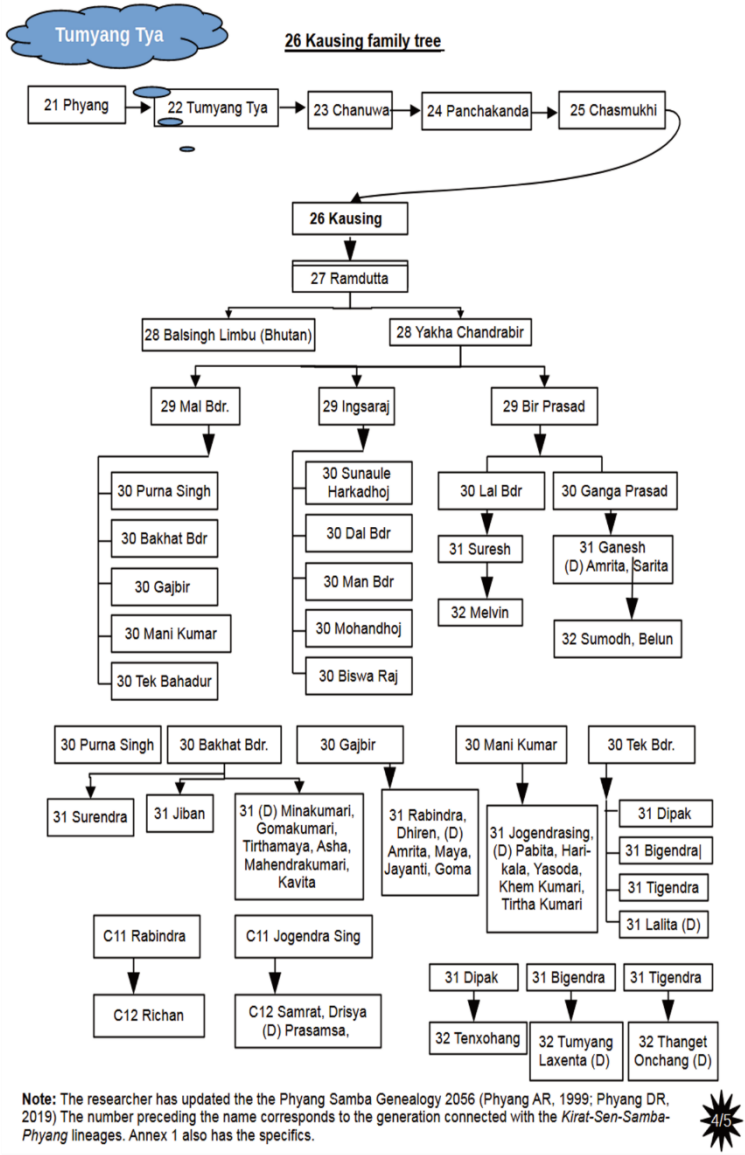

**Note:** The researcher has updated the Phyang Samba Genealogy 2056 (Phyang AR, 1999; Phyang DR, 2019)
The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages.
Annex 1 also has the specifics.

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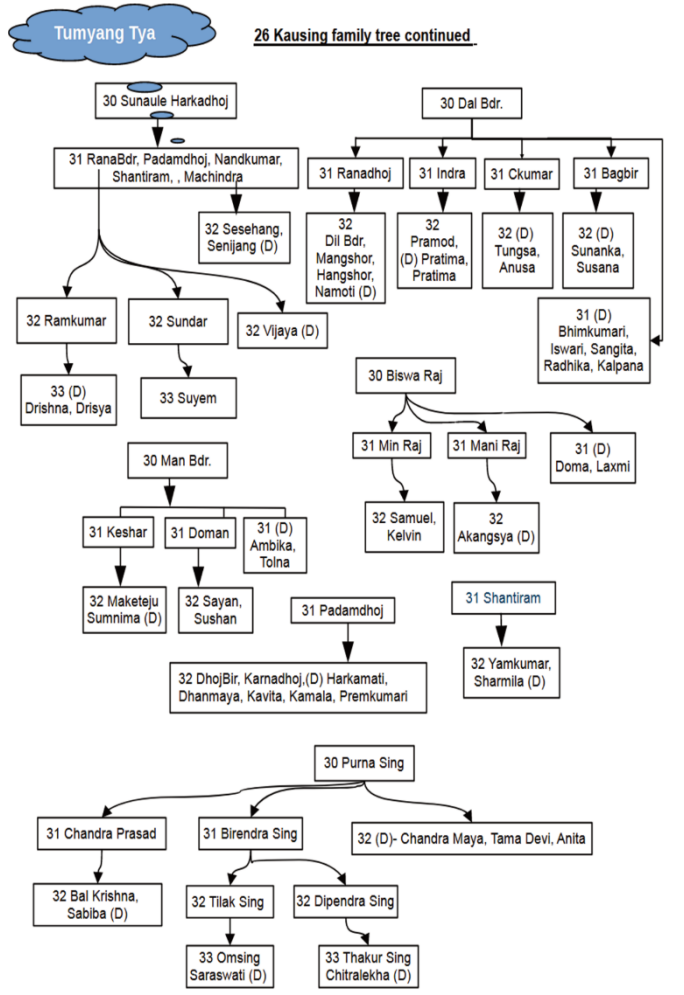

**Note:** The researcher has updated the the Phyang Samba Genealogy 2056 (Phyang AR, 1999; Phyang DR, 2019) The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex I also has the specifics.

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**Note:** The researcher has updated the the Phyang Samba Genealogy 2056 (Phyang AR, 1999; Phyang DR, 2019) The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex 1 also has the specifics.

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**Note:** The researcher has updated the the Phyang Samba Genealogy 2056 (Phyang AR, 1999; Phyang DR, 2019) The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex 1 also has the specifics.

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## 5.7 Sankhuwasabha mundhum

A *Thungsap Mundhum* about the beginning of Phyang Samba in Sankhuwasabha.

"Sabaso Tumyangre Pangbhe Mewakhola Sabado Samariti Yunge Yunge Rahech. Khenle Kusa Lathik Dhankarna Vaye Rahe. Khenle Kumenchhima Nechi Tarusi Rai. Hekkeang tho tarumenle is in Kuming Kwang. Kathoben is in Kuming Sugikma. HekkeangKwangmen tho Yungsi. The younger Sugikmen Katho Yungsing. Khenle Kusa Dharamveer Muthik Khenle Kusa Nuse Mevye. Kuming Sebenghang, Myla Kuming Bhagidatta, Saila Kuming Chittabang, Kayla Samdungehang, Antre Kuming Yurahang, Jantare Kuming Balsinghhang, Fotba Kuming Ahewaba. Bhagidutt's son, Dhoju Rai, is the only one. His sons Jite Rai,Bharte Rai, and Triman Rai. Jite Rai's son Lakshman Rai and then Aputali. Bharti Rai's son Harke Rai, his son Kamal, and then Ram Kumar. Triman Rai Aputali. "

The mountainous district of Sankhuwasabha is located west of Taplejung, which is in Nepal's northeastern Himalayan region. One of the residents of Sikdim, which is close to Chainpur in the district, is Phyang Samba Rai. A written mundhum detailing the history of their forefathers and descendants was given to us. They are the offspring of Dhankarna's (25) younger wife from Samba-Phyang, according to the mundhum notes received in 2018. According to the researcher, the children of Dhanakarna's older

wife reside in Hangpang, who compared the mundhum note with other evidence after obtaining it.

Additionally, the researcher looked into historical occurrences to determine why Dhanakarna visited Chainpur Sankhuwasabha and lived in Hanpang. The Linbuwan-Gorkhali conflict and the participation of Samba warriors were mentioned in the historical notes of Samba Mingsra Sangchumbho (2018) and Iman Sing Chemjong (1974). In Limbuwan history, it is well-known as the Nun-pani Sandhi or Salt-water Treaty. The researcher compared the Sankhuwasabha generation to the genealogies of other locations. Additionally, it was verified that Dhankarna's children, from his younger wife (25), began to grow up at Sankhuwasabha around 1743.

According to the evidence, Sambas of Mewakhola frequently traveled to Chainpur to support the Limbuwan army in their fight against the Gorkha invasion of Limbuwan. Shipa and Phakte, members of the Samba family, were martyred at that time after losing their lives in combat (Samba Mingsra, 2018).

It shows a surge in Samba migration from Mewakhola to the Sankhuwasabha Chainpur region. Meanwhile, Dhankarna (25), the son of Panchkanda (24), and his younger bride have moved to Sankhuwasabha after initially being split up at Hangpang. The Arun-Varun region is their ancestral playground where they can roam and hunt, as Mundhum explained. Naturally, joining the

Limbuwan army became a significant event in their history.

If we check the historical fact with the timetable and generation count, it looks valid. It is about 276 years from 1743 to the present 2019. From Dhankarna (25) to the generation of the present 33, it becomes a 9 generation of progression. There are nine generations of Dhanakarna have been started. One generation covers about 30 years, which is demographically acceptable.

Above *"Paila-Pailwa..."* the genealogy, Mundhum, the children of Dhankarna's younger wife, are seen writing Rai, ethnicity. Analyzing it reminded me of an event from the past. The researcher was the District Public Health Officer in Sankhuwasabha in 2002; he came to know that in some villages, including Sikdim of Sankhuwasabha, people who were writing Limbu earlier have now started writing Rai. The health workers came to know about this while collecting the census of the catchment areas. In searching for the reason for this, it was discovered that Rai dominated the community, so it was done to match the society. At that time, it seemed strange to me. Now, that memory came in highlight in the course of analyzing the genealogy.

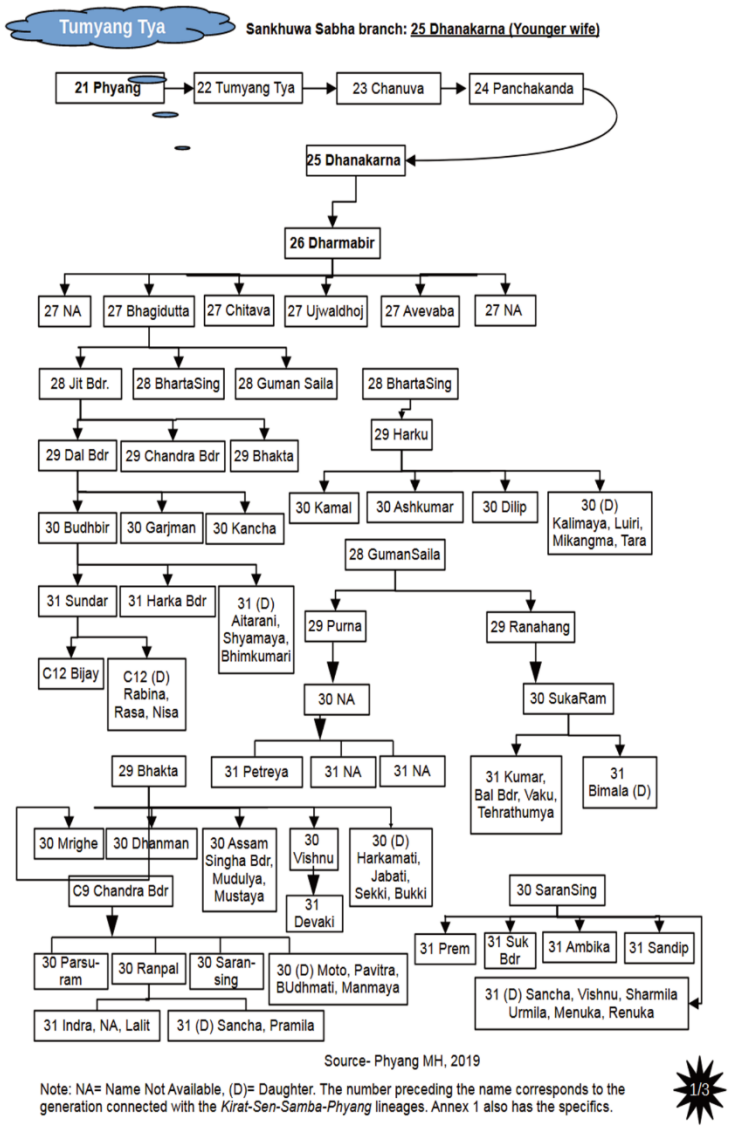
That was the beginning of the 21st century. I now analyzed with references and found that It is not only because of the influence of Rai that they adopted this title. It may also be because the ancestor Rai is

mentioned in the Samba genealogy. It may have them open their mind to adopt the Rai ethnicity.

At one time, Limbuwan's influence was more in Mewakhola, Athrai and Sankhuwasabha areas. As a result, Limbu may have been written Limbu. In addition to social factors, there is strong evidence that they may have returned to Rai due to the influence of genealogical studies in addition to the social factors. Remember, Phyang and Chongbang had one of their ancestors called Senehang Rai (Chongbang, 2009).

Mewakhola, Atharai, Hangpang and Sankhuwasabha were once under the control of the Limbuwan administration. As a result, the surname Limbu was born with Kipat system (Ingnam, 2012). According to genealogical evidence, and the comparative analysis suggests that Phyang Samba in Sankhuwasabha may have returned to Rai based on the genealogical effect after Khambuwan or Rai influence began. As a result, they are writing their surname, Rai.

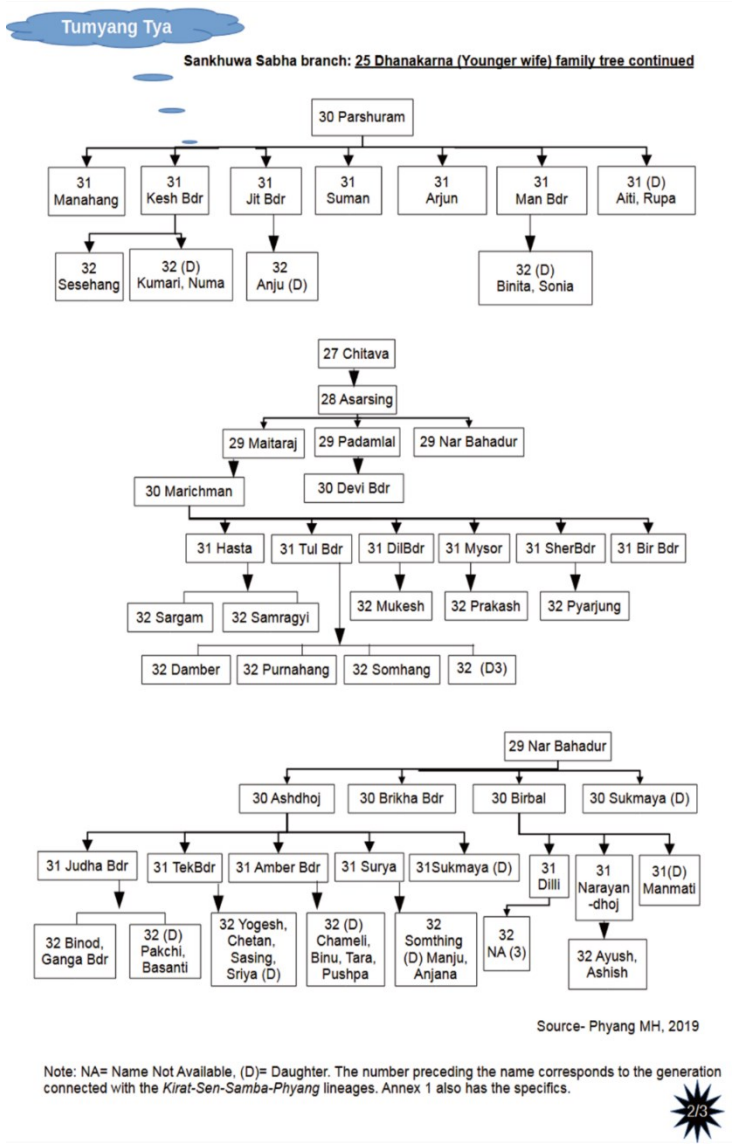
### 5.7.1 Sankhuwasabha family tree

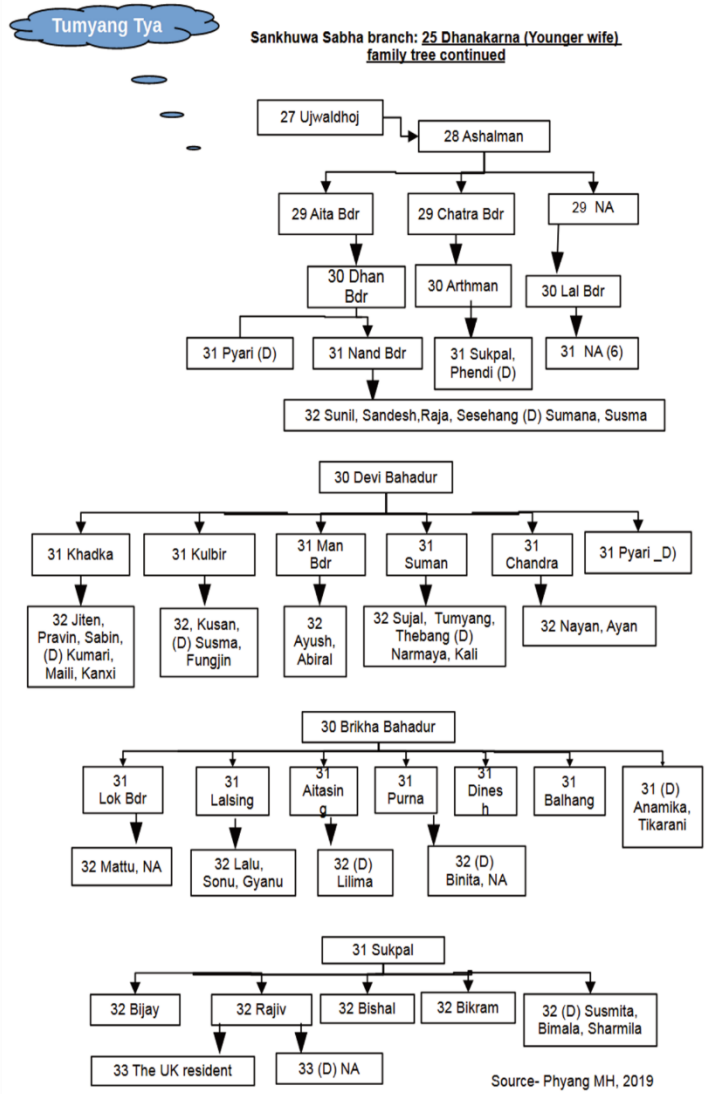



Source- Phyang MH, 2019

Note: NA= Name Not Available, (D)= Daughter. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex 1 also has the specifics.

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Tumyang Tya
Sankhuwa Sabha branch: 25 Dhanakarna (Younger wife) family tree continued
30 Parshuram
31 Manahang
31 Kesh Bdr
31 Jit Bdr
31 Suman
31 Arjun
31 Man Bdr
31 (D) Aiti, Rupa
32 Sesehang
32 (D) Kumari, Numa
32 Anju (D)
32 (D) Binita, Sonia
27 Chitava
28 Asarsing
29 Maitaraj
29 Padamlal
29 Nar Bahadur
30 Marichman
30 Devi Bdr
31 Hasta
31 Tul Bdr
31 DilBdr
31 Mysor
31 SherBdr
31 Bir Bdr
32 Sargam
32 Samragyi
32 Mukesh
32 Prakash
32 Pyarjung
32 Damber
32 Purnahang
32 Somhang
32 (D3)
29 Nar Bahadur
30 Ashdhoj
30 Brikha Bdr
30 Birbal
30 Sukmaya (D)
31 Judha Bdr
31 TekBdr
31 Amber Bdr
31 Surya
31Sukmaya (D)
31 Dilli
31 Narayan -dhoj
31(D) Manmati
32 Binod, Ganga Bdr
32 (D) Pakchi, Basanti
32 Yogesh, Chetan, Sasing, Sriya (D)
32 (D) Chameli, Binu, Tara, Pushpa
32 Somthing (D) Manju, Anjana
32 NA (3)
32 Ayush, Ashish
Source- Phyang MH, 2019
Note: NA= Name Not Available, (D)= Daughter. The number preceding the name corresponds to the generation connected with the Kirat-Sen-Samba-Phyang lineages. Annex 1 also has the specifics.
2/3




Note: NA= Name Not Available, (D)= Daughter. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex 1 also has the specifics.

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## 5.8 Tumyang Tya: Bhutan family tree

To go to Bhutan and Sikkim was common until 50-60 years ago from Hangpang. There was huge cardamom faming where workers were coming from neighboring areas. Most of them saw there better opportunities than in Nepal and settled there. A branch of Phyang Samba went there in Bhutan and later migrated there. Now there are significant number of Phyang Samba are living in the Bhutan

Kausing's (26) son Ramdatta (27) had two sons, Balsing (28) and Yakha Chandrabir (28). Genealogical review demonstrates that Balsing separated from Hangpang and inhabited in Bhutan and the huge number of population size is now resided in Bhutan. On the other Yakha Chandrabir sepatated from Hangpang and moved to Assam. But after a time interval he returned back to Hangpang and settled over previous site. Now their children are in large number mostly relocated from Hangpang.

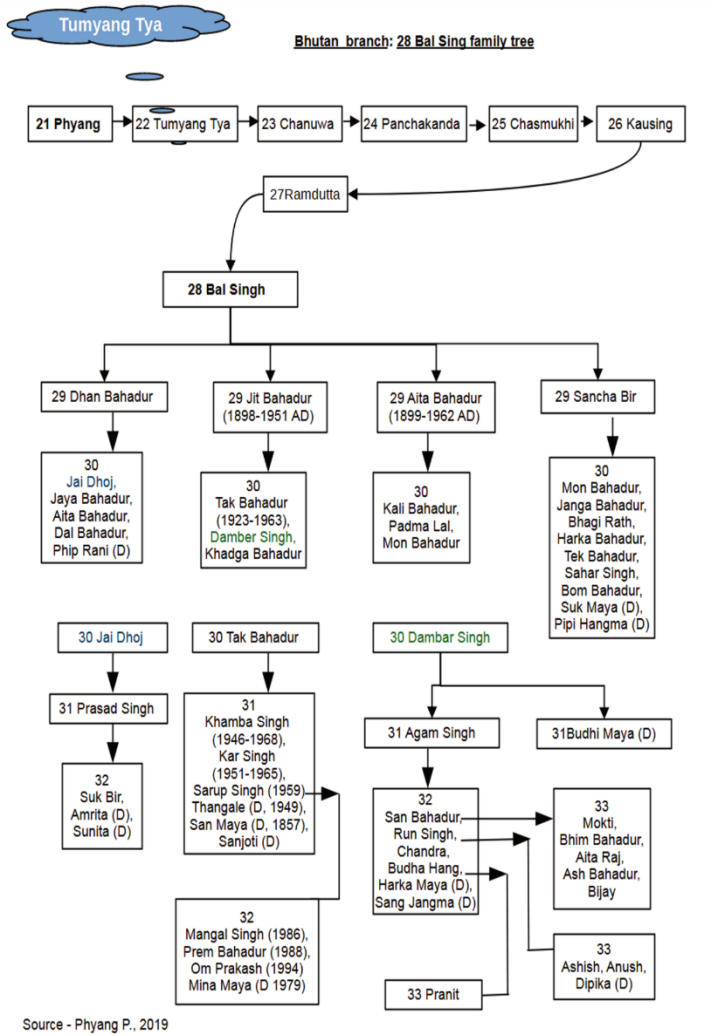
In Bhutan, the Phyang Samba family is a branch of the Hangpang family. Balsingh (28), the grandson of Chasmukhi (25), grandson of Kausing (26), and son of Ramdatta (27), was the 28th generation of Samba-Phyang lineage to Bhutan in 1906 (Phayang PB, 2019). With his wife and four sons, he arrived in Bhutan, and now their offspring live in Santapsa, Tsirangtoe, Tsirang, Bhutan. There are presently 32 generations running, according to Phyang Samba's

genealogy. According to Prem Samba Phyang Samba, several of their brothers have moved to Nagaland, India, married Naga women, and stayed there. Following a branch from Bhutan, they have also settled in Jhapa, Nepal.

The researcher engaged in a Facebook dialogue with him (P.B. Samba, Personal communication, September 2, 2019). He held a draft of Bhutan's Phyang Samba lineage but needed assistance linking with Hangpang and Mewakhola, located on the mainland of Nepal. During the conversation, he randomly referenced ancestral names such as Chasmukhi, Kausing, and Balsing (Palsing). The researcher verified the collected material against the author's original genealogy and modified the chronological sequence of Bhutan's ancestry.

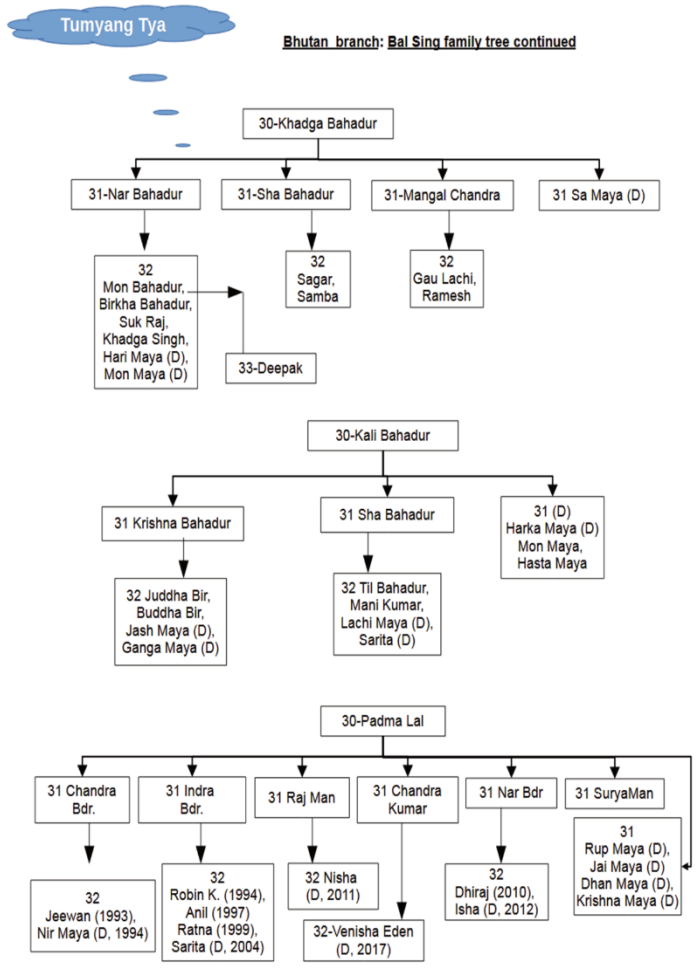
Prem Samba, who lives in Bhutan, told me he went to Mangsebung, Ilam, to honor the renowned Sattehang Dharmaguru. I have asked him to share about people and place with group picture.

In summary, the lineage of Phyang's eldest son, Tumyang Tya (22), has been expanded to encompass Hangpang, Sankhuwasabha, Assam, and Bhutan. Similarly, the younger son, Tumyang Hiri (22), has expanded its branches to encompass Mewakhola, Panchthar, and Sikkim.




Source - Phyang P., 2019

**Note:** NA= Name Not Available, (D)= Daughter. Date of Birth-Death. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex 1 also has the specifics.



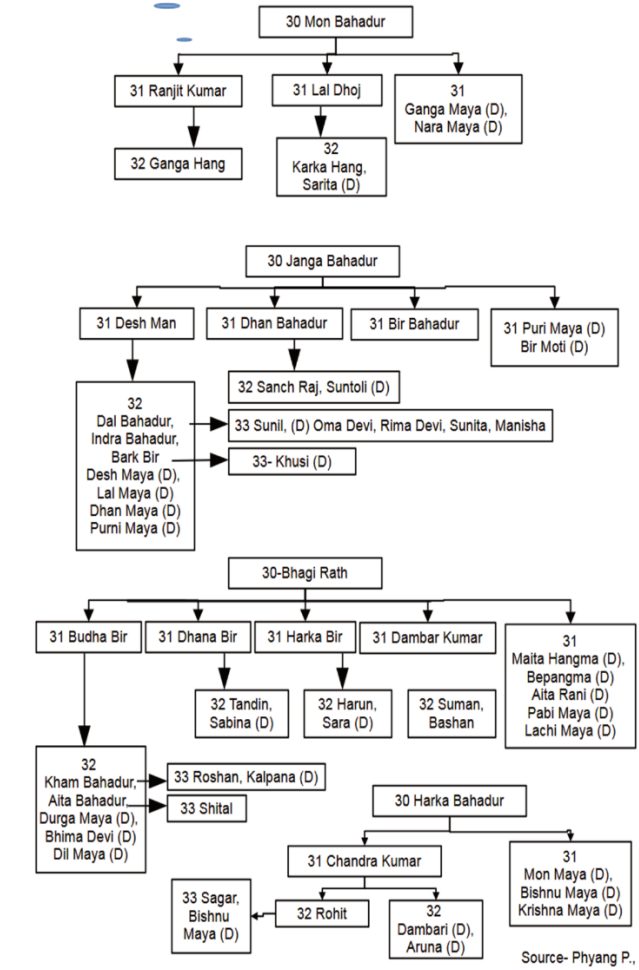

Source- Phyang P., 2019

**Note:** NA= Name Not Available, (D)= Daughter. Date of Birth-Death. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages.
Annex I also has the specifics.

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Tumyang Tya

**Bhutan branch: 28 Bal Sing family tree continued**



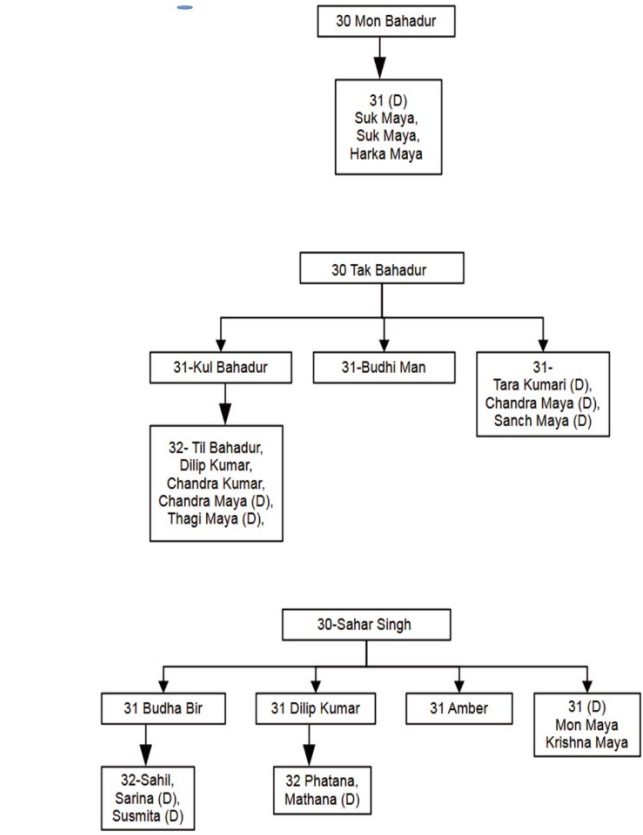

Source- Phyang P., 2019

**Note:** NA= Name Not Available, (D)= Daughter. Date of Birth-Death. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex I also has the specifics.

3/4

Tumyang Tya

**Bhutan branch: 28 BalSing family tree continued**




Source- Phyang P., 2019

**Note:** NA= Name Not Available, (D)= Daughter. Date of Birth-Death. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex I also has the specifics.

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# 5.9 Tumyang Hiri: Mewakhola family tree



**Phyang Samba (21) Family Trees**

Main Branches of Tumyang Hiri (22):

(1) Mewakhola

2) Sikkim,

(3) Panchthar

Phyang Samba had children Tumyang Tya (22) and Tumyang Hiri (22) in Mewakhola. The descendants of Tumyang Tya (22) were Chanuwa (23) and Panchakanda (24). Panchakanda had two sons, Dhankarna (25) and Chasmukhi (25), and they separated from Mewakhola to Hangpang. Dhanakarna's elder wife's children settled in Hangpang, and the younger wife lives separately in Sankhuwasabha. The year they visited was around 1800 (Phayang AR, 2056; Phyang MH, 2019).

Among them, Tumyang Hiri had children Saranda (23), Yeranda (23) and Yubanda (23). The descendants of Saranda and Yeranda are still living in Mewakhola (Phyang AR, 2056). Yubanda's son Shahilal (24) separated from Mewakhola to Hangpang with Panchakanda (24) on his side.

In Hangpang, Kausing (26) had a son, Ramadatta (27). Ramadatta (27) had two sons, Balsing (28) and Yakha Chandrabir (28). Balsing (28) went to Bhutan (PhyangSamba PB, 2019), and Yakha Chandrabir went to Assam (LB. Phyang, personal communication, September 14, 2024). The descendants of Balsing are now in Bhutan, and some returned and settled in Jhapa. The descendants of Yakha Chandrabir returned from Assam and settled in Hangpang.

Many of the Hangpang population has migrated, settling in places like Sunsari, Morang, Jhapa, and Lalitpur in Nepal, Sikkim, Assam in India, Bhutan, and the United Kingdom.

On the other hand, Tumyang Hiri (22) had three sons: Saranda (23), Yaranda (23), and Yubanda (23). Yubanda (23) had a son, Sahiwal (24). He had two children, Jaspal (25) and Iruhang (25). Jaspal's elder wife's children live in Sikkim, whereas the younger wife's children live in Panchthar. Phyang Samba members in Panchthar say their ancestors arrived in 1750 (Phayang RB, 2019). Iruhang (25) went to Hangpang with Tumyang Tya's descendant brothers.

Saranda and Yaranda's children remained in Mewakhola. Their children are staying there. However, their children have also migrated to the Eastern Terai of Nepal and West Bengal, Assam, in India. Although Mewakhola is the origin of Phyang Samba, the majority of Phyang Samba were spread to Athrai Hangpang.

In this way, the population of Phyang Samba, which is currently left out of Mewakhola, has increased significantly. At present, only the descendants of Tumyang Hiri (22), named Saranda (23) and Yaranda (23), live in Mewakhola (Phayang AR, 2056; Phyang MC, 2019).

This edition of the genealogy has updated the genealogy published in 2021 and 2023 to reflect that Saranda and Yaranda are siblings of Yubanda who migrated to Hangpang and were children of Tumyang Hiri rather than Tumyang Tya. The following are the grounds for placing Saranda and Yubanda of Generation 23 as children of Tumyang Hiri (22).

Let's look at the first evidence or basis. For the author or researcher to obtain data from different branches or clusters, no other cluster or branch has received a lineage as extended as the Hangpang branch shown in the Phyang Samba genealogy. Only lineages from other clusters or branches have been obtained starting from generation 23 or below. Therefore, the first Phyang Samba genealogy, compiled in 1959 and published in 1999, is the guiding paper for the genealogy of the Phyang Samba family, which noted families separated from Mewakhola to Athrai Hangpang. That reflects the family tree apart from Mewakhola, Panchthar, and Sikkim branches, which can be seen in the Phyang Samba Genealogy 1999..

In 1999, the Phyang Samba Genealogy said that Iruhang (25), a son of Shahiwal (24) and a grandson

of Yubanda (23), had left Mewakhola and moved to Hangpang. It includes the family tree of Iruhang, Yubanda's grandson, who was left out of Mewakhola. While Saranda and Yubanda were siblings who lived in Mewakhola, their children are not named in the genealogy because they have no familial connection (Phyang AR, 2056). (Appendix C) Based on the Phyang Samba ancestry 1999, Saranda, Yaranda, and Yubanda are all related to each other and are children of Tumyang Hiri (22). Saranda (23) is Tumyang Hiri's oldest child (Phyang MC, 2019).

The second proof or basis is in 1959, Tumyang Tya, Chanuwa's descendants, Aita Raj (29) and Sher Bahadur (28), went to Mewakhola and got the Kipat rights of their ancestral land based on genealogy from the descendants of Tumyang Hiri. They then started taking revenue from Mewakhola in Hangpang. If the brothers separated from Mewakhola and the brothers living in Mewakhola were only 1-2 generations of close brothers, it would not have been easy to share the land or Kipat. Dhankarna (25) and Chasmukhi (25), children of Panchakanda (24) of Tumyang Tya's grandson, who separates Hangpang from Mewakhola and Iruhang (25) from Tumyang Hari's side. The elders of the representatives who separated from Mewakhola to Hangpang were 3-4 generations ago. It must have been easier for both sides to split the Kipat, as the brothers and branches of chronological generation (25) were separated to Hangpang in a lump sum of numbers.

In the same way, here is the third piece of proof and basis. The Phyang Samba lineage of the Mewakhola branch is only shown from generation 23, which includes Saranda and Yeranda. They remember Saranda as the older brother (Phyang MC, 2019). Phyang AR (2056) says that Saranda (23) is the oldest child of Tumyang Hiri (22) based on a comparison with the Phyang Samba Genealogy 1999 (Appendix C).

Saranda and Yeranda (Generation 23) stayed in Mewakhola, and their children and grandchildren still live there. One of the sons of Shahiwal (24), who was related to Hiri, Iruhang (25), Dhankarna (25), and Chasmukhi (25), who was associated with Tumyang Tya and was a son of Panchkanda (24), had split up and moved to Hangpang (Phyang AR, 2056). (Appendix C)

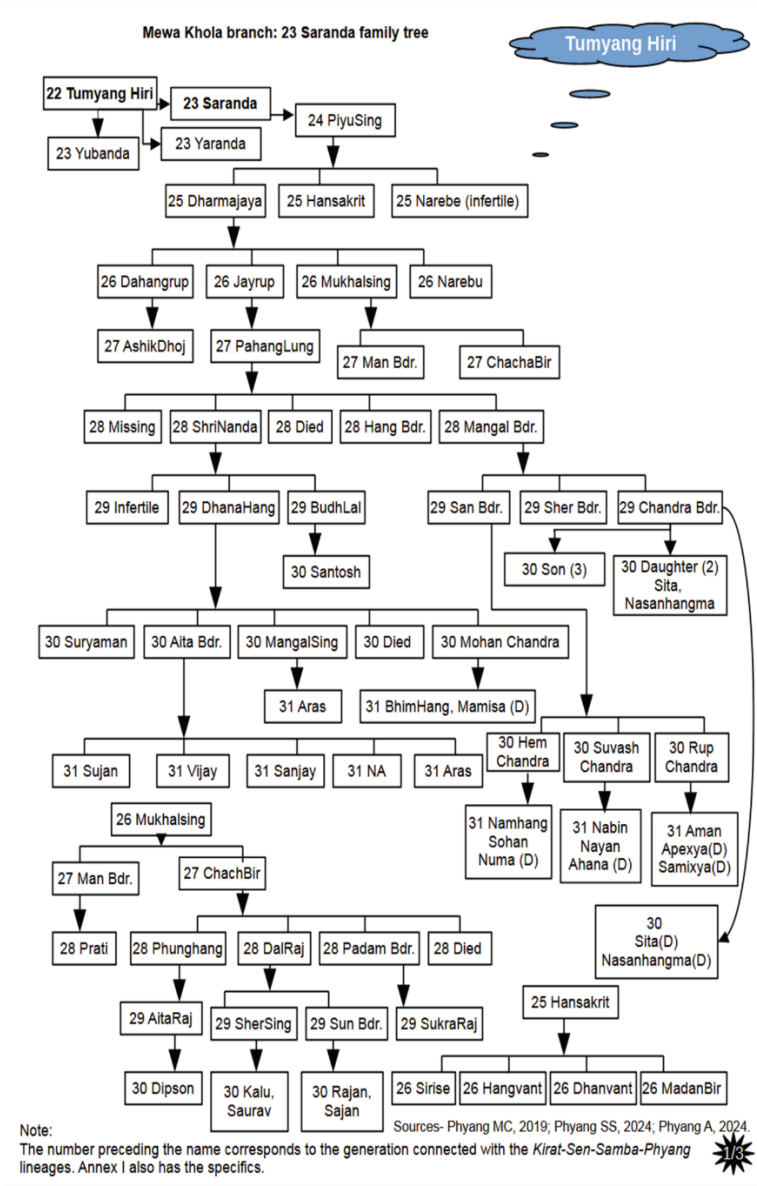
Aita Raj and Sher Bahadur, who went as representatives in 1959, kept notes that only people related to Panchakanda (24) and Iruhang (25) who were associated with Yubanda (23) or Shahiwal's son were split off from Mewakhola and went to Hangpang. Their names are mentioned in the family tree. In the 1959 record, the family tree of brothers Saranda and Yeranda in Mewakhola was not written down because the Kipat rights of only those who were split from Mewakhola had to be protected.

It makes sense that the Phyang Samba of the Mewakhola branch didn't need or know about the genealogy before that. Tumyang Hiri, Saranda, and

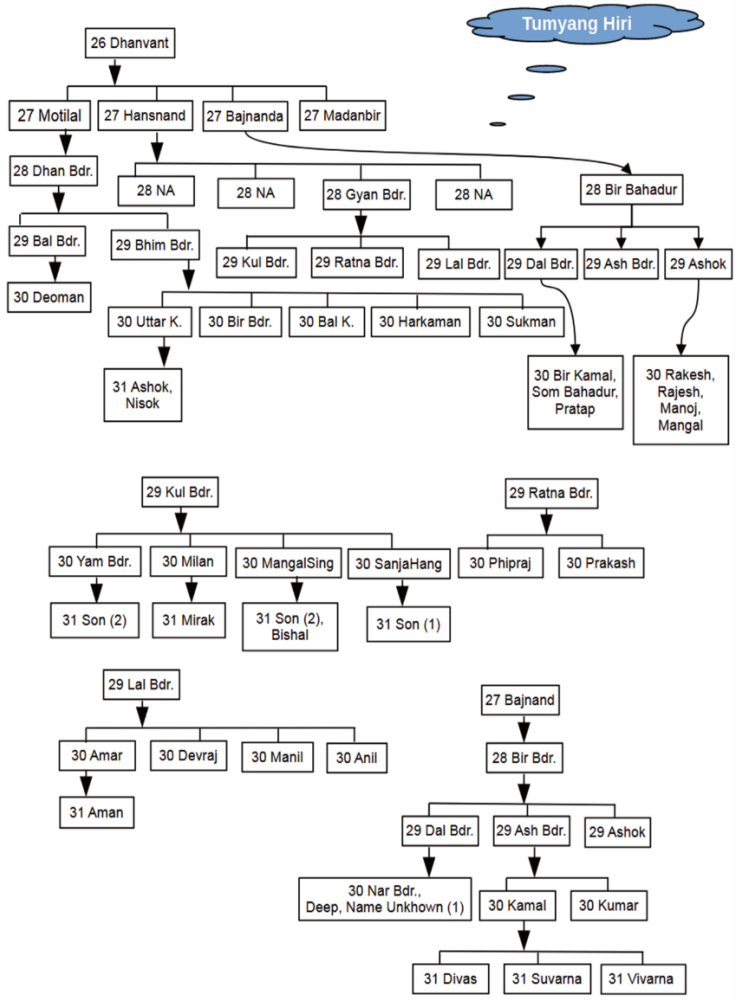
Yeranda are the only children of the same father in Mewakhola. On the side of Tumyang Tya in Mewakhola, there are no kids. Mewakhola only has Tumyang Hiri's kids. In Hangpang, on the other hand, a branch of total Tumyang Tya and a partial Tumyang Hiri split off simultaneously. So, the genealogy of Hangpang 1999, which was made using the genealogy taken from Mewakhola in 1959, has full details about Tumyang Tya and some details about Tumyang Hiri. That's why the Hangpang family tree is a bit longer than the family trees of other branches, areas, or clusters, which also seems correct.

The following is the information that constitutes the fourth reason or foundation for revising the generation order of Mewakhola branches: In the same way as the children of the same father are frequently given the names Suresh, Mahesh, and Umesh for the sake of convenience, the fact that Tumyang Hiri also gives his children the names Saranda, Yeranda, and Yubanda might be seen as a conventional practice. This use of homonyms in the Mewakhola lineage is a cultural tradition that impacts the genealogy. It is a homonym to use those names. In light of this, the genealogy has been revised to include Saranda, Yeranda, and Yubanda as descendants of Tumyang Hiri.

Considering the above, the genealogy has been revised to include Saranda, Yeranda, and Yubanda as descendants of Tumyang Hiri.


Mewa Khola branch: 23 Saranda family tree
Tumyang Hiri
22 Tumyang Hiri
23 Saranda
24 PiyuSing
23 Yubanda
23 Yaranda
25 Dharmajaya
25 Hansakrit
25 Narebe (infertile)
26 Dahangrup
26 Jayrup
26 Mukhalsing
26 Narebu
27 AshikDhoj
27 PahangLung
27 Man Bdr.
27 ChachaBir
28 Missing
28 ShriNanda
28 Died
28 Hang Bdr.
28 Mangal Bdr.
29 Infertile
29 DhanaHang
29 BudhLal
29 San Bdr.
29 Sher Bdr.
29 Chandra Bdr.
30 Santosh
30 Son (3)
30 Daughter (2) Sita, Nasanhangma
30 Suryaman
30 Aita Bdr.
30 MangalSing
30 Died
30 Mohan Chandra
31 Aras
31 BhimHang, Mamisa (D)
31 Sujan
31 Vijay
31 Sanjay
31 NA
31 Aras
30 Hem Chandra
30 Suvash Chandra
30 Rup Chandra
26 Mukhalsing
31 Namhang Sohan Numa (D)
31 Nabin Nayan Ahana (D)
31 Aman Apexya(D) Samixya(D)
27 Man Bdr.
27 ChachBir
30 Sita(D) Nasanhangma(D)
28 Prati
28 Phunghang
28 DalRaj
28 Padam Bdr.
28 Died
25 Hansakrit
29 AitaRaj
29 SherSing
29 Sun Bdr.
29 SukraRaj
30 Dipson
30 Kalu, Saurav
30 Rajan, Sajan
26 Sirise
26 Hangvant
26 Dhanvant
26 MadanBir
Note:
The number preceding the name corresponds to the generation connected with the Kirat-Sen-Samba-Phyang lineages. Annex I also has the specifics.
Sources- Phyang MC, 2019; Phyang SS, 2024; Phyang A, 2024.
1/3

**Mewa Khola branch: 23 Saranda family tree continued**

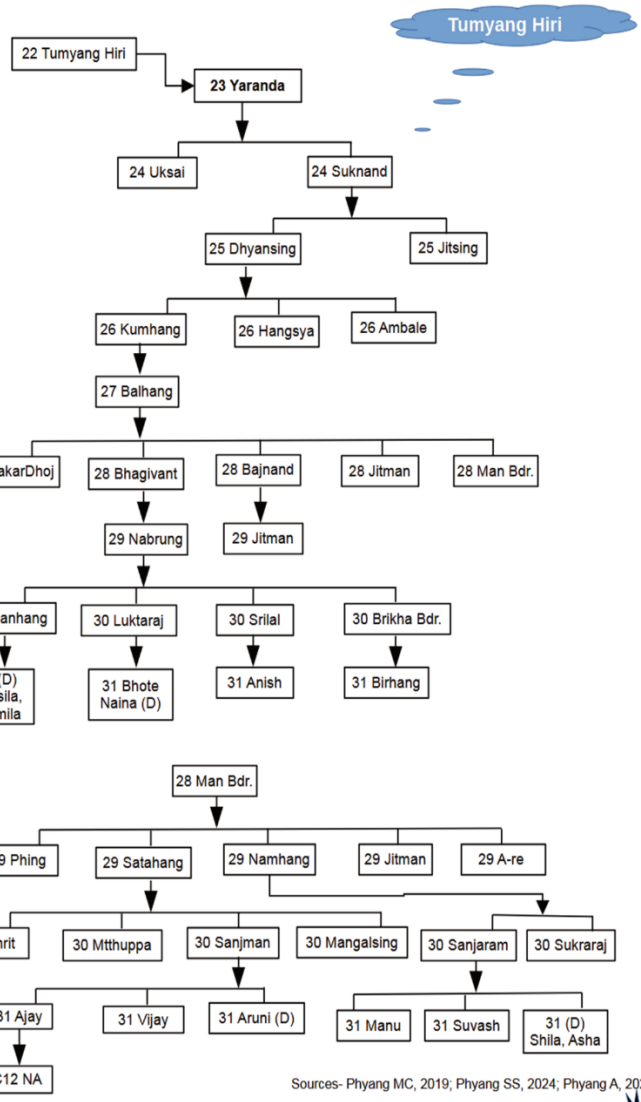



Sources- Phyang MC, 2019; Phyang SS, 2024; Phyang A, 2024

Note:
The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex I also has the specifics.

2/3

***Mewa Khola* branch: Children of 22 Tumyang Hiri - 23 Yaranda**




Sources- Phyang MC, 2019; Phyang SS, 2024; Phyang A, 2024

Note:
The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex I also has the specifics.

3/3

## 5.10 Tumyang Hiri: Panchthar family tree

Phyang Samba were relocated from Mewakhola to several locations around 1743. Historical data indicates that the primary reason was the impact of the Gurkha-Limbuwan war. Many Samba individuals enlisted in the military, with some members dispatched to Sikkim and Panchthar. In this environment, Sahiwal's son Jaspal (25) relocated to Sikkim and established himself, where his descendants currently reside. His younger wife's children reside in Panchthar.

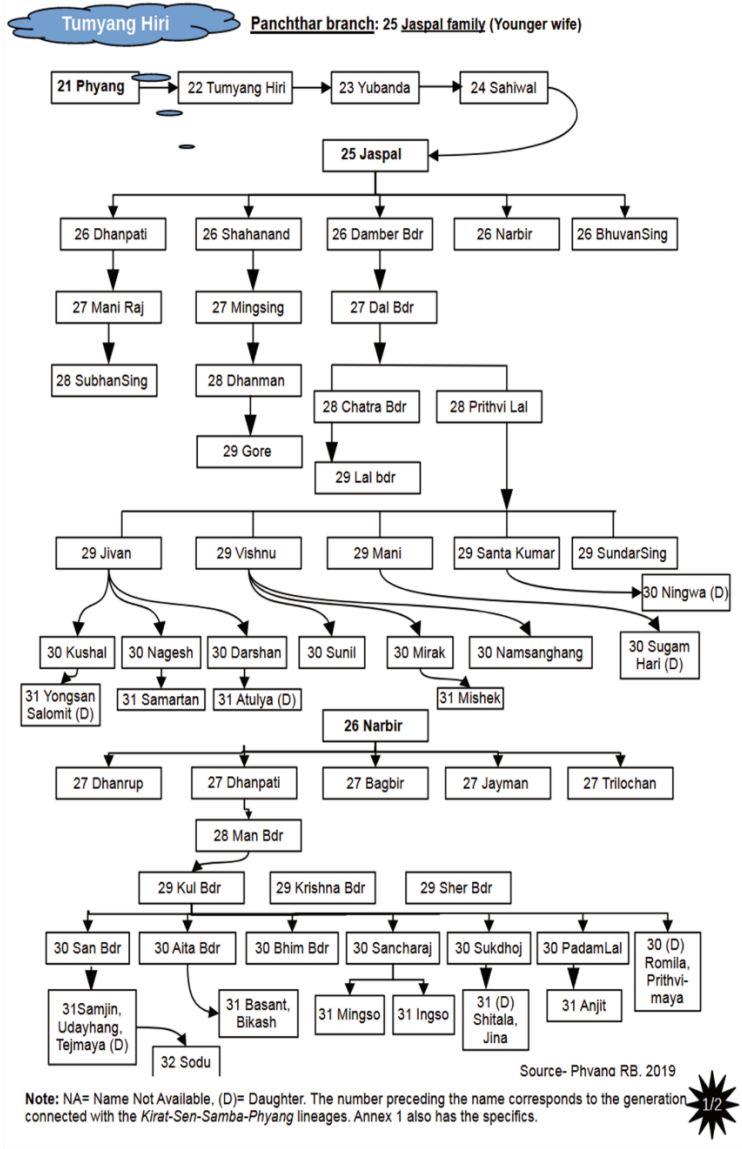
They state that in about 1750, the Phyang Samba of Panchthar were split from the Mewakhola and established in the village of Lungruppa in the Panchthar district, where they lived on forest-covered territory (Phyang RB, 2019). This location is in the Panchthar area, specifically ward 14 of the Phidim Municipality. Their lineage begins with Jaspal's younger wife (25).

The lineages are analogous among the siblings. During the Limbuwan-Gorkhali conflict, numerous Phyang Samba were displaced from Mewakhola. According to Samba Mingsra Sangchumbho, the Samba populace started traveling to Chainpur Sankhuwasabha in 1743 to enlist in the Limbuwan army (Samba Mingsra, 2018). Dhanakarna (25) initially split and established himself in Hangpang, where his older wife's offspring flourished.

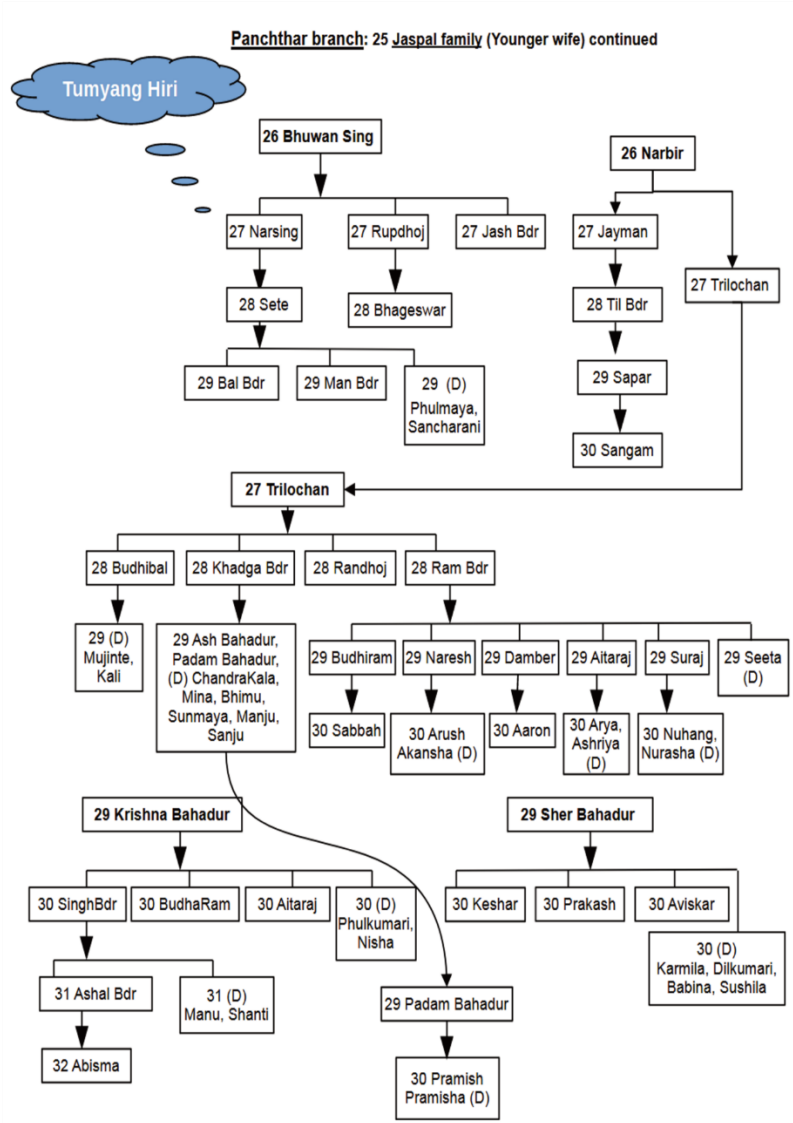
Dhanakarna traveled to Chainpur to enlist in the army and married another individual. The children of the younger wife of Dhanakarna (25) were raised in Chainpur, Sankhuwasabha.

Aita Raj Phyang (29) of Hangpang, an expert on the history of Phyang Samba, stated that he had a settlement document about a land dispute with Samba and Yakso from 1750 (A.R. Phyang, personal communication, January 15, 1999). This event supports the notion that Phyang Samba separated in Hangpang before 1750, approximately about 1743.

Another expert from Panchthar asserted that his ancestors were divided from Mewakhola in 1750 and are the offspring of Jaspal's younger wife (Phyang RB, 2019). This claim can be seen as legitimate in light of the events that have transpired in the Hangpang and Sankhuwasabha groups. Consequently, Phyang Samba, who resides in Panchthar, is the offspring of Jaspal's 25-year-old younger wife. The Phyang Samba family living in Panchthar has attained the 32nd Phyang-Samba generation.




**Note:** NA= Name Not Available, (D)= Daughter. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lineages. Annex 1 also has the specifics.




**Note:** NA= Name Not Available, (D)= Daughter. The number preceding the name corresponds to the generation connected with the *Kirat-Sen-Samba-Phyang* lin

Sources: Phyang RB, 2019; Phyang BR, 2024

2/2

## 5.12 Phyang Samba in Assam, India

Phyang Samba also lives in Assam, India. According to the study, Samba-Phyang-Tumyahang Tya blood-lined Dhankarna's eldest son Dhanraj's (26) offspring, Laxime (30 Lasune), migrated to Assam. Ashal Bahadur's eldest son, Sher Bahadur (29), and youngest son, Nir Bahadur (29), separated to Assam from Hangpang.

Similarly, the Sankhuwasabha genealogy shows that Phyang Samba members also relocated to Assam, India. It demonstrates that Dhanakarna's (25) descendants are extended in Assam from Hangpang and Sankhuwasabha. It is an incident from around seventy years ago. We have noted that their offspring live in the Dimmakoshi neighborhood of Darang, Assam.

Detailed information is yet to be available. The researcher tried to talk in Messenger chat, but the recipient did not show interest in saying more about genealogy. It could be related to the political tension of the tribal issue highlighted in Assam, India. Although the book incorporated as much information as possible into the genealogy.

## 5.13 Phyang Samba in the UK

Gradually, the migration from the hills to Terai increased. The Phyang Samba family is scattered in Dharan, Biratnagar, Itahari of eastern Nepal, and Lalitpur. Samba Phyang families from Mewakhola, Hangpang, Sankhuwasabha, and Panchthar have also settled in the UK. Based on recent updates, 13 households from Phyang Samba have relocated from Nepal to the United Kingdom.

The younger generation's inclination to marry and incorporate a significant number of women from the Limbu clan into their families, along with unions with Rai, Magar,

Tamang, and Newar clans and individuals from other castes, showcases the solidarity and richness of diversity within the Phayang Samba community.

The younger group members moved to different countries for different reasons, but they wanted to keep the family trees up to date. Their marriage pattern shows how much they want to make their community more diverse and welcoming.

# 5.14 Phyang Samba Population

The study has explored the population and household distribution of Phyang Samba in its inhabiting areas. Its original site, located in Taplejung district, holds 36 households. The majority, 26, are nestled in the Mewakhola. Samba village holds

| S.No. | Geographical locations | HH |
|---|---|---|
| 1 | Nepal (Taplejung, Panchthar, Sankhuwasabha, Sunsari, Morang, Jhapa, and Lalitpur) | 144 |
| 2 | India (Sikkim and Assam) | 30 |
| 3 | Bhutan (Santapsa, Tsirangtoe, and Tsirang) | 30 |
| 4 | The U.K. | 13 |
| | Total Households (HH) | 217 |

a few, while Balden, Nalbu, Thukim, and Liwang each have a solitary residence. Athrai Thum Hangpang village has ten households.

Sankhuwasabha has 35 Phyang Samba households. Five families in Barhabise, five in Dhupu, one in Diding, three in Lebraham, one in Chainpur, three in Wana, and 17 elsewhere.

There are 24 Phyang Samba families living in Jhapa district. Two houses are in Bhadrapur, three in Prithvinagar, four in Satasidam Dudhe, five in Barne Jhoda, six in Bhadaure, and four in Buttabari.

Twenty households live in Panchthar. Panchthar's Lungruppa Pakyang is under Phidim Municipality. Morang has eight houses: four in Bahunne, three in Gachhia, and one in Biratnagar.

There are 19 houses in Sunsari district, 18 in Dharan, and one in Itahari. Similarly, there are two households in Lalitpur district. They are shown in the branches mentioned above of the family tree.

Samba Phyang has also expanded to Assam, India. There were about 10 houses there, according to phone contact. Sikkim also has at least 20 households, and Bhutan has 30 households. Since Nagaland was separated from Bhutan and also went to India, there seemed to be some houses there, but contact could not be established there. Remember that the Bhutan branch had separated from Atharai Hangpang. Over some time, some families from Bhutan, India, have migrated to Jhapa. According to the latest information, there are currently 13 households in the UK.

The table 1. given below shows an overall picture of the population distribution globally.

According to the study, the total number of households in Phyang Samba was more than 217. According to records, the total population of Phyang Samba is about 1150.

## 5.15 Current migration trends

In examining the trend of people moving to Terai, the Phayang Samba community has demonstrated an

impressive ability to withstand challenges posed by harsh weather conditions and illnesses. Even though a malaria outbreak in Terai eventually subsided after 1968, this community began relocating to the Terai region of Nepal. The setting up the Gorkha Recruitment Center in Dharan made it easier for them to move to Sunsari, Jhapa and Morang. Many of them are settling down in Kathmandu Valley and Britain, showing their ability to adapt and settle. The financial situation of those working in the Indian and British armies also improved. They began investing in properties in the Terai region. Their children began living in the tarai markets, including Dharan, a well-equipped city.

Phyang Samba families are scattered in the districts of Taplejung, Panchthar, Sankhuwasabha, Jhapa, Morang, and Sunsari in Nepal. They got the Phyang Samba title in Mewakhola and then moved to Atharai Hangpang, Sankhuwasabha, Panchthar, Sikkim, Assam, Bhutan, and the UK. Some of the Phyang Samba from Bhutan returned to Jhapa and settled there.

As we examine the timing of their migration, it is clear that it lies naked with the socio-political and geographical conditions. Until there was a malaria outbreak in Terai, it was impossible to migrate there then. Following this decrease in Malaria in 1968, the 29th generation of Samba-Phyang-Tumyang began to decline in Nepal's southern Madhes region. Another migration of Phyang Samba from the Himalayan

region to the plain after the Gorkha Recruitment Center was established in Dharan. Phyang Samba families started living in Sunsari, Jhapa, and Morang. Since their heir economic status improved through their employment in the Indian and British armies, they owned land in Terai and urban areas.

They also began purchasing homes and land in town, and their offspring started to live in Dharan and other prosperous cities. As a result, different people are attracted to migrate from the hills to the Terai, and urban areas have the potential for healthcare facilities and educational and employment opportunities. The large population of Phyang Samba inhabits Dharan and the UK. They are also present in Biratnagar and Itahari, among other municipalities in Eastern Nepal, and Lalitpur in Kathmandu Valley.

Many Phyang Samba have migrated to the UK due to employment in the British army. Those outside Mewakhola, Hangpang, Sankhuwasabha, and Panchthar have migrated to Sikkim, Bhutan, Assam, and Nagaland for better employment opportunities, mainly in farming activities. Marital connections have also played a role in the migration of the Phyang Samba population.

# Chapter 6. Analysis

## 6.1 Kashi-Sumer Relationship

History remains incomplete without referencing Kirat's ancestors, Kashi and Sumer, before beginning the genealogy. Linguistics was estimated when the Kirat race developed during the prehistory and ancient history.

The relationship between the beliefs and tribes of Sumer and Kashi has been investigated and marked by linguistics. The ancient inhabitants of the Near East (Turkey) conquered Babylon from 1695 to 1155 BC (Bryce, 2009). There, they mixed with Sumer (Pokhrel, 1998). Sumers influenced Kirat, while Kashi influenced Kashyap, Khas, and Saka upon their arrival in Central Asia (Taklamakan), India Kashi. As a result, Kashi is an ancient city formerly home to the Kashi dynasty.

Kirat history has examined the mundhum and genealogy, noting that the Kirat people are both Kashi and Sumer. The first Kirat group to enter the Himalaya region, including Nepal, claimed to be of the Kashi faith, Kashyap, or Khambongba. History also noted that Kirat was comprised of two more groups of people—Tangsangba (Mongol) and Munaphen (Chinese-Tibetan), those who joined Kirat land later and formed Limbuwan (Chemjong, 1974; 2003c). These Tangsangba and Munaphen groups

represent the Sumer culture and its effects (Pokhrel, 1998).

Before the Yalambar conquered the Kathmandu Valley in 800 BC, the Kirat dynasty resided in Simanggarh/Simraungadh of the present-day Parsa district. Yalambar started Kirat rule in the valley, while the rest of the Kirat dynasty spread east to west of Nepal. They spread to the Terai and hilly areas of the country as a Sen dynasty or state. Nepal was known as a Kirat land, and its main residents were Kirati people (Chemjong, 1974; Sen Chobegu, 2007).

## 6.2 Kirat-Sen-Samba dynasty

According to the Kirat period history of Vijaypur, Chongbang, and Serenghang/Shrenghang under the Subba title ruled their respective territories in the Terai area of the Kirat Kingdom of the sixteenth century (Chemjong, 1974). This fact can be linked to the Patriarchal God Samba Sereng/Shreng Sammang reference in the Pong Mundhum of Chongbang Samba and Phyang Samba.

On this basis, Phyang Samba, Chongbang Samba, and Sereng/Shreng were related before. Mundhum has hinted that they have a blood relation.

Chudamani Sen's descendants, Sambasereng/Sambashreng, left Chaudandi Chatra and traveled to the Tamber River via Sanguri and Dhankuta Sangamtar. On this journey, he arrived at the present-day Panchthar. He ultimately arrived at Mewa Khola Thum in Taplejung after traveling

through the Tamber Khola banks and Panchthar. He descended from the Samba family, which includes the Phyang surname (Chongbang, 2009; Sen Chobegu, 2007; Yonghang, 2011; PhayangAR, 2019).

Phyang Samba Genesis Mundhum recounts the journey of a hunting group from Koshi Baraha to the Tamber River. One of the brothers separated from the party on the route to Yangrup Panchthar. Later, the surnames Yonghang and Thegim were derived from this brother. The Chongbang Samba genealogy identifies Saratappa/Shratappa, who hunted boars in Nalbo Mewa Khola, as the Senehang Rai clan. Chongbang, Phyang, and others became Samba as a result of this. This evidence demonstrates that Yonghang, Thegim (SenChobegu), and other Samba ancestors were once the same.

SambaSereng, the ancestors of Chongbang and Phyang, arrived in Mewa Khola Samba. Samba, the community's name at the time, had already taken control of or inhabited the Samba area before they arrived.

Eight sambas, including Chongbang Phyang, descendants of the Sen dynasty Saratappa-Phembunhang, who came to the place later, were called Samba based on toponyms (Chongbang, 2009). However, the main reason the children of Saratappa, Phembunhang, were called Samba was because they were the descendants of SambaSereng. This writer's analysis is that they adopted the surname Samba to indicate their connection to the Sen dynasty, as their

father was SambaSereng. Because they were descendants of the Sen dynasty, Chudamani Sen. In the Chongbang lineage, their ancestors were Sen and Rai titulars. In the genealogy, the Sen dynasty of Samba's ancestor is Senehang Rai (Chongbang, 2009).

The Yonghang genealogy records information that the Yonghang ancestors, including Samba, are related to the Sen dynasty. According to the Yonghang genealogy, Simangadh had (1) Abhi (Udia) Sen, (2) Padma Sen, (3) Lara Sen, (4) Phora Sen, and (5) Chudamani Sen. Among them, Chudamani Sen ruled the territory of Nepal in 1324 Vikram Samvat. Gayasuddin Tughlaq displaced him from Simanggarh while expanding the kingdom at that time. Chudamani Sen then traveled east with his children and crew to present-day Chatara Chaudandi, where he established the kingdom. He passed away there. Chudamani Sen's successors descended Senehangs and Yonghangs after a time interval, according to the genealogy (Yonghang, 2011).

According to the Yonghang genealogy, the four sons of Chudamani Sen crossed the Sanguri hilltop in 1388. Vikram Samvat reached Sangamtar, an interior hill, and began to settle. After staying there for seven years, the third brother of Senehang expressed his desire to cross the Tamber River. Before he left, the four brothers buried a single stone as a memorial called Hangsemmalung. Then, the four Senehang brothers crossed the Tamber River. They reached Simraghat and stayed there for seven years. From

there, Senehang, who was separated from Poklabang Terathum, defeated the king of Poklabang and started to rule (Yonghang, 2011).

The other three brothers moved toward the Tamber River's head. After arriving in Yangrup Panchthar, one brother reportedly split up once more, according to genealogy. Sangdinhang and Suyapahang were his two sons. Later, his descendants developed into Yonghang. In the Vikram Samvat of 1396, Nahang governed Yangrup (Yonghang, 2011).

The older brother traveled to Tambarkhola since his father-in-law lived there. The Sen dynasty's younger brother, Senehang, shifted toward Mewa Khola. Thus, after reaching Mewa Khola and Tamber Khola, Senehang evolved into Samba Limbu (Yonghang, 2011).

Senehang, mentioned in the Yonghang genealogy, is mentioned by the Chongbang Samba genealogy as his ancestor, Senehang Rai. Based on the genealogy, it is analyzed that the ancestors of eight sambas, including Chongbang and Phyang, were Samba Sereng/Saratappa, the ancestors of the Sen dynasty. Considering Sambasereng/Saratappa as their ancestor, it can be assumed that his children adopted the surname Samba to show their relationship with the Sen dynasty. Yes, the descendants of SambaSereng, Saratappa, were established in Mewa Khola. The development of Samba and surnames started from them (SenChobegu, 2007; Chongbang, 2009; Yonghang, 2011).

Pung Mundhum, the ethnic Mundhum of Chongbang Samba, also said that this Sereng/Shreng was the ancestor of eight Samba, including Chongbang Samba, Phyang Samba (Chongbang, 2009). The Mundhum refers to SambaSereng itself as Sereng/Shreng Sammang. From this, it is known that Changbang, Phyang Samba, is a descendant of Sambasereng/Saratappa mentioned in Mundhum. The title of Samba of SambaSereng remained a surname in his descendants. In the past, the sons of the Sen dynasty did not adopt the surname Samba, only based on the toponym Samba village from Kirat of the Sambahang tribe. However, their descendants identified themselves as Samba to show their relationship based on the name of the father of the Sen dynasty, SambaSereng.

## 6.3 The Sen dynasty

In Nepal, the history of the Sen dynasty has been established no matter how much the mainstream tries to suppress it. Anthropologically, they are the lineage developed from Kirat. They extend from eastern Nepal to western Nepal. The Sen dynasty has mostly merged with other castes and ethnicities by creating different characteristics and histories in different parts of the country.

The history of the Sen dynasty has been influenced by the invasion of King Gayasuddin Tughlaq of Delhi (1320-1325). Later, Shah king Prithvi Narayan Shah's Gorkha expansion, or the

unification of Nepal, has a history of destroying the Sen kingdoms and dynasty. However, historians have shown shreds of evidence that the ruling Shah, Rana attempted to erase the Sen dynasty ruthlessly (Laoti, 2005).

Some of the Kirat Limbu descendants of the Sen dynasty, who merged with Kirat Rai Limbu, have said in their genealogy that they are the Sen dynasty. The Sen Chabegu Limbu genealogy (SenChobegu, 2007), Lingden genealogy (Lingden, 2010), and the Yonghang Limbu genealogy (Yonghang, 2011) have stated that their ancestors were the Sen dynasty. These genealogies believe that the descendants originated from Abhi Sen from him Padam Sen, Lara Sen, Phora Sen, and Chudamani Sen, developed respectively. Some genealogies begin with Chudamani Sen's sons Senehang, Sambasereng, Surad Sen, and Mani Sen.

The Phyang Samba Genealogy 2024 has outlined the genealogy from Abhi Sen. This is because the genealogy remains incomplete when the genealogies does not contain the names of their historically established ancestors.

If Abhi Sen is considered the first man, Chudamani Sen is in the fifth generation, while Senehang, Sambasereng, Suradsen, and Manisen are in the sixth generation. According to the Phyang Samba genealogy, it started the generation from Abhi Sen and has taken it to 32-33 generations.

Chongbang Samba has said it has been running for 28 generations, counting from Sambasereng in its

lineage (Chongbang, 2009). If that lineage would have counted from Abhi Sen, the generation order reaches 33.

Another Kirat Limbu Sen Chabegu dynasty of the Sen dynasty has shown that the lineage started from Mani Sen (brother of Sambasereng). Now, the dynasty has been going on for 27 generations. If the genealogy would have counted from Abhi Sen, it will be 32 generations (SenChobegu, 2007).

Similarly, the Yonghang genealogy shows that 29 generations are currently going on, beginning with a genealogy from Mani Sen, a brother of SambaSereng (Yonghang, 2011). As if the genealogy would have calculated from Abhi Sen, it appears to have lasted 33-34 generations.

The Lingden family, descendants of the Sen dynasty, has only 22 generations in its genealogy (Lingden, 2010). Comparatively, 4–5 generations are missing in the Lingden lineage.

In this way, an attempt has been made to make the Phyang Samba genealogy 2024 comparable to the other genealogies of Kirat Limbu developed from the Sen dynasty.

The blood-lined clan, including the Phyang Samba, refers to Phyang's ancestor Samba and Samba's ancestor Saratappa. Saratappa's ancestor was the SanbaSereng of Sen dynasty, and he migrated from Koshi Baraha-kshetra to Mewakhola, according to Mundhum and Genealogy (Yonghang, 2011;

Chongbang, 2009). Prince Tungdunge, son of Barahamang/dev, is worshipped by the Sambas as their father god. This same Tungdunge Dev is called the Sen dynasty prince by the Sen Chabegu dynasty genealogy (SenChobegu, 2007).

It suggests that the Koshi-Baraha region is the ancestral home of the Phyang Samba. Blood-lined Yonghang, the Chabegu Sen clan says that Barahamang, Kokohamang is the influential ruler of the area. They belonged to Simraungarh and Sen dynasty who moved to Baraha-kshetra or Chaudandi. Abhi Sen, Padam Sen, Lara Sen, Phora Sen, and Chudamani Sen are mentioned in these genealogies. In one period, the Sens from Simraungadh entered Mewakhola, Tambarkhola via Koshi-Baraha or Chaudandi and merged with Limbu. In 1774, an in-depth study of the genealogy before the Nunpani Agreement in the Gorkhali and Limbuwan wars revealed that the Samba or Kashigotre Limbu and the Sen dynasty Gorkhali were bloodlined with shared ancestry (Chemjong,1974).

Samba and blood-lined Kirat Limbu genealogies have been published. The shared-lineages clans started their genealogies from the son of Chudamani Sen after moving from Koshi Baraha Kshetra to the mountainous territories of Limbuwan. In contrast, some started from Saratappa, the Samba ancestor of Mewakhola. There are their ideas and arguments behind doing so.

From the above study, it has been revealed that mundhum, genealogy, and history suggest that Samba's ancestors belong to the Sen dynasty. So far, it has also been known that Abhi Sen of Simraungadh was the Samba ancestor. The Sens are a large human group from which different ethnic tribes have evolved. Since Samba's ancestors were Abhi Sen, his children, Phyang Samba, consider themselves the descendants of the Sen dynasty. It is not for any other reason but an attempt based on genealogical evidence.

Phyang Samba originated in Mewakhola but is known only by a new name or surname as a clan and not as a human race. Everyone has accepted that Manggena Yak of Phyang Samba is there. Mundhum, genealogy, and history trace Samba's ancestors beyond Mewakhola. Mundhum and history suggest Koshi-Baraha Kokaha, Chaudandi, and Simaraungadh.

## 6.4 Simraungadh is a landmark

Should we start the wave or genealogy of the history and relationship of Phyang Samba from Limbuwan or the Simraungadh as established by history? What are the advantages and disadvantages of starting the genealogy from Limbuwan? What are the advantages or disadvantages of starting the genealogy from Simraungarh? The article will be lengthy when discussed in detail. That is why I am going to summarize it.

It is easy to start the genealogy from within Limbuwan. Language culture and local mundhum have supported it. Political benefits are obtained by adding the identity of the Limbu clan. However, because of the genealogy, history, and shrinking of the

relationship that Mundhum and history indicate, it is insufficient on its own. Such a local history is also considered an incomplete study from an anthropological point of view that always inspires further study.

On the other hand, there is also an aappealing basis for starting the genealogy from Simraungarh, i.e., Abhi Sen. First, the Sen Chabegu genealogy, the Yonghang dynasty, Lingden genealogy show the relationship of the Senehangs, including the Samba, with the Sen dynasty of Simraungadh. There is also a historical basis to substantiate this claim. In the Treaty of Nunpani signed in 1774, the Gorkhali and Limbuwan sides studied Kashigotre Limbus's genealogy, including the Limbuwan's Samba. During the study, it was confirmed that Samba's and Gorkhali Sen's ancestors were the same before. As a result, an agreement was reached between the Gorkhas and Limbuwans. This important historical development shows Samba's relationship with the Sen of Simraungarh. Based on this, the Phyang Samba dynasty started its lineage by linking it with the Sen dynasty of Simraungarh, i.e., Abhi Sen.

By doing so, the history of Phyang Samba is linked to the history of Nepal. Anthropologically, it is both recognized and accepted. Nepal's history knew Samba yesterday; if it does, it also includes Phyang. Studying the history of Nepal can be helpful material in the future when genealogies associated with important events of a broader period are studied. This

makes Limbuwan politics a little uncomfortable because they oppose linkage with non-Limbuwan territory and content, which needs to be understood by the conscious reader.

It is unscientific to try to show only the present after the Phyang Samba by keeping history in Mewakhola or breaking it? The family tree is not reliable by showing only the top without a foot. Human evolution should be shown in as much detail as possible, just as a tree has fruit leaves, branches, roots, and roots in a family tree. If a plant is cut down and planted without stem and roots, it does not survive and dies. It is impossible to stop the conscience of knowledge by following only one local mundhum. We believe in mundhum and expertise; we have to respect it, and we love it, but by saying so, we should not claim it unthinkingly to its details. The horizons of knowledge and discernment should be kept wide and open, and the knowledge repository should be filled.

When you study, you understand the ocean of knowledge as much as your vessel. Here, the ship is the mind; the mind is curiosity; it should always be kept open, positive, and creative; only then can we get close to the truth. Mundhum, sung in Kirat Limbu, belongs to the Tibeto-Burman language family. It does not recognize the names and knowledge of Indo-European language literature and has prejudices. Therefore, we should be careful while studying

human history and evolution and decoding and analyzing mundhum, Vedas, and histories.

Today, the Kirat Limbu community is trying to write genealogy and history, considering the place of origin of their surname or Manggena yak as the ultimate origin of a human being. Such cultural beliefs have their own context and limitation. Our creative minds should open our eyes to the scientific background with anthropological light. Future generations will remember us only if we can give reliable knowledge or write history.

The Samba clan in Mewakhola has a history worth noting. Keeping their past and traditions alive is crucial. However, it's important to recognize the background and sites that came before the Samba story. Not exploring the areas of Koshi Baraha Kokaha from Chaudandi to Simraungadh would mean overlooking the value of mundhum, history and its heritage. Based on the evidence, the legacy of Phyang Samba and its resurgence in Mewakhola can be linked to Koshi Baraha Kokaha, which reaches as far as Simraungadh Parsa.

In the Phyang Samba dynasty, which started from Kirat via Sen, the ancestors assumed the title of Sen, Rai. The name of Senehang Rai is mentioned repeatedly in the genealogy. When they entered the Limbuwan and Khambuwan areas, they assumed Rai, a Limbu-friendly name and title.

According to the Chongbang Samba genealogy and the Phyang Samba origin Mundhum, their

ancestors reached Mewakhola by hunting wild boars from the Koshibaraha region. Saratappa was the ancestor who hunted boars in Nalbo.

Senehang Rai was found in the Chongbang Samba dynasty. The Yonghang Genealogy (2011) also mentions Setchhene Senehang, and the Sen Chabegu Limbu Genealogy (2007) also mentions SambaSereng. All are Sen dynasties.

In 1331, the Sens reached Sangamtar Dhankuta via Sanguri from Chaudandi Chatara. The genealogy shows that three generations passed when they reached Mewakhola via Simaraghat. After SambaSereng (Generation 6) and Saratappa (Generation 9) took over Mewakhola and established the Samba dynasty. The history suggests that since SambaSereng of the Sen dynasty crossed Sanguri in 1331 his descendants likely had a presence 700 years ago. This enduring lineage showcases the legacy of the Samba clan.

In a similar manner, an assessment can be made regarding the duration of the Phyang sub clan's existence. Phyang spans approximately 300 years when traced back 12 generations from its inception. The Phyang subclan has likely existed for a minimum of 300 years.

In summary, the name of the Samba clan has persisted for almost seven centuries. In 2024, the systematically established genealogy of Phyang Samba from Abhi Sen identifies a lineage extending approximately 800 years into the past. This thorough

investigation enhances the understanding of the Phyang Samba dynasty.

## 6.5 Sen to Samba, Sereng and others

Various family trees place Sereng, Sreng, Shreng, and Senehang among Phyang Samba's ancestors. Sereng Sammang is mentioned as an ancestor in both Chongbang Pung Mundhum and Phyang Mundhum (Chongbang, 2009; SenChobegu, 2007; PhyangMB, 2019). According to family trees, Sereng/ShrengSamba is the progenitor of Chongbang Samba and Phyang Samba, so they are family members.

The Sen dynasty was the lineage of Phyang Samba and Chongbang Samba's ancestor. Because they trace their ancestry back to SambaSereng, a member of the Sen dynasty, the Chongbag, Phyang, and other Samba were considered members of the Sereng Samba. Hence, Chongbang Samba's Pung Mundhum brings up Chongbang's relationship with Sereng Sammang. Chongbang and Phyang Samba Mundhum referred to Sereng as the ancestor; this indicates a familial relationship among Chongbang, Phyang, Sereng Sammang, and Sereng, suggesting they are siblings.

A reliable source to support this fact is the Kirat Senehang Limbu genealogy (Chongbang, 2009). The genealogy indicates the relation between Sereng/Shreng and Phyang Samba and indicates that Sen, Sereng, Chongbang, and Phyang are bloodlined.

Sereng/Shreng is a degenerate form of Sen. From this, Sereng/Shreng and Samba developed from Sen. Therefore, Samba's ancestors are the Sen dynasty. It requires study in detail.

Kirat Senehang Thegim Limbu Genealogy and History (2064 BS) has given important information about the origin of different types of Limbu. The genealogy said he was the son of the Sen dynasty's Abhi Sen (Udhim Sen) while tracing his ancestors in the genealogy. After Abhi Sen there were Padam Sen, Lara Sen, Phora Sen, and Chudamani Sen. Chudamani Sen's four children are Sensenehang/Senehang, Second son Samba Sen/SambaSereng, Third son Surad Sen and fourth son Mani Sen. Mani Sen evolved into Thegimhang according to the ancestry. The genealogy noted the eldest Senehang Sidinghang went to Poklabang and later became Limbu of Mangdhumbo, Ingwaram, and Sen Thebe surnames.

The second son, Saba Sen (SambaSereng/Saithhang), went to Mewa Khola and later developed Limbu of Shreng, Samba, Maden, Labung, Chongbang, Mudenhang, Tangdappa, Mifenggen, Tammaden and Sulungdin surnames. Similarly, Hembya/Hembhya, Idhingugu, Singu, and Thuppo's Thebe developed from the Third son, Surad Sen. Limbu of Yonghang, Nembang, Chobegu, Hangsarumba, Kerung and Thoklihang family names acquired from the younger Mani Sen. According to the genealogy, From Yonghang, Sembu and Lingden transformed in the Limbu family. From Chobegu,

they later evolved the Limbu of Fezhong and Yangdemba surnames (SenChobegu, 2007).

Mani Sen's four children crossed the Sanguri from the Chaudandi Koshi Baraha area and went to Sadham on the banks of Tamber River in Bodhe Village Ward No. 5 of Dhankuta district. Later, as a mark of remembrance, the four brothers separated by burying stones, now known as Hangsenlungtar (Degenerate HangsenMorangtar) (SenChobegu, 2007).

Sen Chobegu's genealogy noted three of the four stones buried by their ancestors at that time. However, the senior people said that the heretics destroyed that in 1955. The Sen Chobegu Limbu (2007) was the work based on the genealogical work by Lieutenant Jaspati Chobegu Thegimhang Limbu, Subba Dagal Singh Sen Chobegu Thegimhang Limbu, and Subba Man Bahadur Chobegu Thegimhang Limbu in 1940. It was in the form of a manuscript for a long time. The author gives illustrated pictures of the historical ruins of palaces of the Sen dynasty in the Chatara, Baraha Kshetra area and shows four stones ranging in height from 4 to 6 feet in Hangsenlungtar (SenChobegu, 2009).

The term "Sambasen" is made up of the words "Samba" and "Sen," which can be seen by looking at the words or sounds that are linked to the second brother, Samba Sen (Sambasereng/Saithang). Based on what his name means in English, we can assume

that he was a Samba (priest). Sen was also a member of the Sen dynasty, which can be seen from his rule.

In response to the inquiry of how this became Sereng/Shreng, the genealogy explains the "SambaSen (SambaSereng)" referenced in the brackets (SenChobegu, 2009, p. 225). It is evident that the term 'SambaSereng' is the product of the words "Samba" and "Sereng."

Consequently, the Samba pronunciation of SambaSereng was transmitted to the Samba and other surnames of his descendants.

## 6.6 Samba Toponym

The arrival of the Sen dynasty in Kirat Limbuwan, mentioned in the genealogy, dates back to the fourteenth century (Yonghang, 2011). Limbuwan was formed around the sixth century (Chemjong, 1974; 2003a). The names of Mewakhola Samba in the Limbuwan formation are mentioned in the Kirat history. From this, it is known that Samba Place was a toponymic clan surname before the Sen dynasty, SambaSereng.

The history of Kirat indicates that the Samba surname, which indicates Samba geography and ethnic identity, took place before the sixth century. Evidence suggests that developing a Samba toponym and surname took a long time. Therefore, it is crucial that historical sources be thoroughly examined to discover when and from where the Kirat forefathers

came from, and the said Samba became a toponym and surname.

According to Indian historian Pandey (2013), after the Kusan invasion of India, around 340-455 AD, the Huns, Sens, and Lichchavis entered the Himalayas and became Kirat Limbus. According to another Kirat Sen Limbu author, Nagas, Sens, and Lichchavi entered the Kirat country around 89 CE after the Kusan invasion and became Kirat Limbu (SenChobegu, 2007).

We can find the answer to the above question based on these historical facts. From the 1st century to the 5th century, there are indications of the entry of Mewakhola Tamber Khola from the Hun, Sen, Lichchavi, and Naga dynasties. Based on that, it can be assumed that the Sambahang and Samba clans and their toponyms remained among them. It can be assumed that the Samba village toponym ran from Sambahang, as mentioned in the Kirat history (Chemjong, 1974; 2003a).

## 6.7 Samba and Janai Holy thread

According to historians, Kirat Limbu's deity is Kiratesvar Mahadev Shiva (Mabohang & Dhungel, 1990).

Even with the naked eye, the author noticed many Shivalaya pagodas in regions such as Mewakhola, Tamber khola, Athrai Hangpang, Sankhuwasabha,

and others. Those pagodas and trusts are being extinguished right in front of our eyes.

In this regard, Mohanchandra Phyang Samba, a local teacher and cultural practiced at Mewakhola Secondary School, informed the writer that a Shivlinga and Trishuls (Tridents) can be found inside a shed near the beautiful natural waterfall Phangfange waterfall in Mewakhola (M.C. Phyang Samba, personal communication, November 1, 2019). We can trace back and triangulate the evidence with Sen, Samba's ancestors, who are believed to have constructed the Shivlinga. The Phangfange waterfall, also known as Phangfangden in the Limbu language, is the ancient birthplace of the Samba clan. The presence of a Shivling in that holy place indicates that the Samba clan's deity is Mahadev Shiva, also known as Thebasam or Thebahangsam in their language.

In 1808 (1865 BS), Girwanyuddha Vikram Shah issued a circular prohibiting the Kashi clan of Limbuwan from receiving kipat rights in their designated areas. The announcement caused anxiety among the Limbu people of Limbuwan, as they feared the potential loss of their rights. Consequently, in 1811 (1868 BS), the Kashigotre Sambas and the Lhasagotre Limbu called a meeting (Chumlung). During the meeting, the Kashigotre Sambas resolved to abandon wearing holy threads, a sign of the Gorkhali dynasty, and aimed to maintain the kipat privilege. Historical accounts indicate that three baskets (Dhakkars) of Janai threads were cast into the

Tamber River to symbolize the unification of Kashigotre with Lhasagotre Limbus (Ingnam Limbu, 2012). Following the documented historical incident, the Kashigotre and Lhasagotre Limbus initiated a marital alliance.

Genealogical examination before the Saltwater Treaty in 1774 (1831 BS) supports the historical occurrence of the prevalence of Janai threads among the Kashigotre Limbu in 1808. Sharing a common lineage, the Gorkhali Magar, Sen, and Khas adorned their bodies with the sacred thread Janai. The events surrounding the Saltwater Treaty demonstrated the shared Kashi lineage, confirming that Shiva devotee Kashigotre Samba Limbu was adorned with Janais. However, for political reasons, Sambas ceased wearing the Janai thread and discarded it into the Tamber Khola River. Kashigotre and Lhasagotre Limbu united to assert their kipat rights.

As we know, Kashigotre Samba left the Janai thread to preserve his Kipat rights to the Limbus-owned territory (Ingnam, 2012). Wearing Janai is a custom not limited to Kirat Limbu and Rai. Danuwar, another Kirat member, also wears Janai. According to the Danuwars of Saptari, they are Tagadharis. They enjoy Arshatva, or horse religion, and display themselves draped around their necks. He is a king to himself even though others view him as a Danu (devil) (Pokhrel, 1998).

## 6.8 Hindu and Limbu

After 2047, Vikram Samvat, there was a wave of boycotting Dashain by the Kirat Limbu community of Nepal, which called themselves non-Hindu. It has been over three decades since the process of non-Hindus and Dashain ostracism continued. This topic has been discussed in depth during this period. During the dispute, ethnic political groups were also seen, making it a strategic weapon. Therefore, the subject's reality was overshadowed, and the ethnic question was presented exaggeratedly.

To understand the essence of the matter, it is necessary first to understand the meaning of the word Hindu and then Dashain. The discussion has also gone astray due to their understanding of these words. The word Hindu was derived from the Persian word Sindhu or Indus. The Sindhis were called Persian Hindus. The term Hindu originally referred to a geographical or inhabitants specificity rather than a religion. At that time, the Hindus living in Sindh, India, basically believed in three types of faith. The first type of people had thought in Shiva, i.e., Sanatan, which means Truth, i.e., Shiva philosophy. The second faith was Shakta, meaning power or nature. The third faith was Vaishnava, which believed in incarnation and salvation. Those three types of faith were prevalent in India before Buddhism (Khatri, 1987).

After the arrival of Buddhism in India and the invasion of Muslims, these old religions were destroyed (Sastri, 1940). At the beginning of the seventeenth century, when westerners, especially British traders, entered India. Over time, they occupied India. After the British rule in India, their administration started. At that time, the British named Bharat India from 1757 to 1947 to take taxes or run government affairs (Pandey, 2023). In cultural patterns, religions other than Muslims and Christianity were called Hinduism (Gauri, 1998). According to tribal and traditional Shaivism, Shakta Vaishnavism and Buddhism are called Hinduism, which has a far-reaching impact on people in India and Nepal. Hinduism was not introduced in a theological background but for British administrative or political purposes. Hence, in political terms, Hindu is an Indian colonial term.

When the British authorities called the tribal and traditional Indian religions a single form of Hinduism, the tradition of interpreting Shaivism, Shakta, and Vaishnava philosophies as a unified form of Hinduism began. This act influenced the Shiv identity of the Kirat community (Danielou & Gabin, 2003).

As Linga is conceptualized in Shiva philosophy, then Yoni is inevitable. Hence, Shiva's philosophy adopts Yoni, or Prakriti, as a power Shakti or motherly element. So, while envisioning Shiva, Uma is envisioned along with Shankar, Linga along with Yoni, or Shiva along with Parvati (Daniels & Gabin,

2003). In this vein, Kirat Limbu's Theba and Yuma are known by others as Shankar and Uma or Shiva and Parvati. Internal understanding (emic approach) and external understanding (etic approach) differ in form but are similar and comparable.

Another thing to be understood here is that although the word Limbu, the word archer, initially referred to a specific tribe, with the formation of ten Limbuwans, this noun referred to all the ethnic groups of the state, Limbuwan dwellers or Limbu nation. Therefore, although the word Limbu refers to ethnicity these days, this word also carries the meaning of a nation. So, Limbu is a political term or nation. Regarding the Kirat Limbu ancestors, Mundhum said that the structure of the Kirat nation was made up of three types of tribes: Khambongba, Tangsangba, and Munafen (Chemjong, 2003c), according to Pt. Bhagava Datta, the historical downfall of the Kirat race, took place after the Devasura war. According to him, the Kirats or Asuras include the Haihayas, Shakas, Yavanas, Khambojas or Khambojas, Kirats, Pallavas, and Paradas (Datta, n.d., p106).

Hence, there is diversity within the Limbu community. Khambongba, or the Kashi dynasty, believed in the Shiva philosophy, though one may say Hindu. The Tangsangba clan or caste believes in the Bon religion, which is based on animism and shamanism. Consequently, they believe in nature worship, spirit or ancestor worship, and Dhami or

Phedang, whether one calls them Bon or nature worshippers. Similarly, the Munaphen clan believes in the Buddhist Bon or Yuma religion developed in Tibet, whether one calls them Bon Buddhists or Christians. Although it is called lineage here, it has been transformed into faith or influence. Looking at the genealogy, some of the Khambongba clan believe in the Yuma religion of the Munaphen clan.

The problem arises when the word Hindu is not understood according to the context. Within the Indian colonial religious term Hinduism, the Shivite tribal identity of Kirat has also been included. If we know the Kirats as Brahminical, Vernashram Hindus with Shaktas and Vaishnavas, we are far from reality. Structurally, Kirats are Hindus, as followers of the Shiva faith. On the other hand, Limbu is not only an ethnic Limbu but also a national Limbuwan term based on the term of national identity. The interpretation of these words has different meanings or understandings depending on the time and context. As a result, there is controversy, like a blind person telling the shape of an elephant by touching it.

Based on historical facts, there is not only one tribe within Kirat but multiple tribes. Limbu should also be understood as a mixed ethnicity, not a single tribe. We must understand the terms Kirat and Limbu not only as specific castes or tribes but as nations that have passed civilization. A nation is an ethnicity and a diverse cultural, religious, and linguistic

amalgamation. Therefore, linguistic, spiritual, and cultural diversity exists among the Limbu.

Moreover, in the current open society, members of any ethnicity can belong to any religion, culture, or language they like in the above dimensions. Ethnic parochialism keeps away not only interethnic consensus but also interethnic consensus. Therefore, the nationalism hidden in ethnicity should not be forgotten.

## 6.9 Limbu and Dashain

As discussed above, Limbu is not just a tribal term but a nation. Now, let us briefly discuss Dashain. The meaning of Dashai is to celebrate a grand festival for ten days. According to history, earlier in Nepal, four Dashais were celebrated yearly, covering various tribal tribes, Buddhist and Aryan cultures. Different ethnicities and castes celebrated Dashain in January, March, July, and October. Kirat Limbu celebrates Undhauli in January, Nwangi in November, and Unbhauli in July, their Dashain festival (Manandhar, 2020).

Later, Badadashain was celebrated in autumn and Chaite Dashain in spring. Dashain, earlier celebrated as Prakriti Puja, Kool Puja, or Pitru Puja, is now celebrated as Durga Puja, i.e., Shakti Puja. Dashain started to be celebrated by worshiping Shakti, and Shakti was worshiped as Durga, the military force of various states or the power established in the fort (Manandhar, 2020).

Writers started explaining Dashain by connecting it with the Ramayana Mahabharata. Then, the discussion of Sur and Asura started. After Arya's influence, the ruling class started referring to themselves as Suras and their opponents as Asuras. In radio plays and television series, Anarya was portrayed as a demon or villain. Due to the government's encouragement of the deification of their pride and the demonization of native communities as a repressive strategy, along with constant music of victory and defeat, the indigenous peoples lost patience. They started opposing Dashain in 2047 Vikram Samvat. In this way, the ruler who took away the Indigenous tribe's kip attempted to exclude the defeated party from Nepal's unified governance system, and the seeds of tribal rebellion were sown after writers and historians created literature that humiliated and attacked the identity of the defeated party in the name of Nepal's unification.

By removing the Dashain festivals, which were observed by different tribes according to their clan traditions for ten days, the government put forward Autumn Dashain as a national unity festival with political and religious insistence. Although historians claim that Prithvi Narayan Shah unified Nepal, tribals believe it was Gorkha expansion. However, even after the republic, the tradition of bringing flowers Phulpati for Dashain from Gorkha to Kathmandu has been maintained. The introduction of Phulpati from Gorkha and its weapons show celebrations in

Tudikhel can be considered a footprint or pride of Gorkha's expansion.

After the unification of Nepal, the Gorkhalis removed the other three Dashains and issued the order to celebrate Badadashain as the day of Nepal's unification. Gorkhali ordered the local Subba Subhangi to celebrate the Dashain festival in Limbuwan. To ensure that Dashain is celebrated in the village, it was asked to put a bloody paw print on the house's front door. Local Subhangi Subba also celebrated Dashain himself and urged others to celebrate Dashain. Some used to cut off a chicken's head and hang it on the door on the day of slaughter to signify that they celebrated Dashain (Tamang, 2023).

According to native Magar voices, the red tika was a symbol of triumph for the Gorkhali troops. King Mansingh Khadka Magar controlled Gorkha in 1600 Vikram Samvat. He was slain by Dravya Shah, who then ruled the Gorkha kingdom. As a symbol of victory, Dravya Shah applied a Tika of rice mixed with the blood of the slain Magar king on the foreheads of soldiers and civilians. Gorkhali killed those Magars who denied taking the Tika (Magar, 2021).

Similarly, after the Limbuwan-Gorkhali treaty in the nineteenth century, the Gorkhalis sent spies to Jogis in villages to find out whether Dashain was celebrated in Limbuwan. Those who did not observe Dashain were punished based on the sign of killing on Dashain. At the same time, Ridma Athapare Rai and

Ramlihang Athapaharia Rai were executed in Dhankuta in 1933 Vikram Samvat when they refused to celebrate the Dashain (Thapa, 2019).

The divination given by Prithvi Narayan Shah is trying to make Nepal a real Hindustan, which is considered against tribal sentiments. Although Prithvi Narayan, who expelled the Christian priest from the valley, has been portrayed as anti-Western in history, tribal writers have not believed him. Under British colonial rule, the Shah bought weapons from India and merged the small kingdoms in Nepal into the Gorkha kingdom. Despite defeating the British once at Sindhuli, the British offensive continued. Tribal writers claim that Prithvi Narayan Shah was assured of no more attacks from the British on the condition that the then-British interest would open the way for Tibetan trade (Tamang, 2023).

Indigenous people feel that wearing a red tika to celebrate Dashain is a symbol of Gorkha expansion, which took away their land rights. As a result, regardless of whether Dashain is called culture or tradition, it is a colonial political and religious festival for tribals.

Therefore, no matter how much Dashain is called a festival of Nepali or a festival of Hindus, the Adivasis have not been able to be included due to the wounds made in the hearts of the tribal Kirat Limbu by the blasphemy inserted in the related literature and the footsteps of Gorkha expansion. The influence of foreign interests and faith conversions cannot be

denied in the murky waters created by animosity. However, suppressing or sidestepping the issue by blaming tribal frustration or rebellion as an externally driven phenomenon is a form of repression.

Trying to cover the whole of Kirat Limbu with a colonial Hindu religious umbrella based on Kirat's Shaivite tradition is only a political or strategic move. Such tension arising between national unity does not allow the integration of Nepal in the true sense.

Dashain can be viewed from a positive angle. In today's era, the tradition of inter-caste marriage has increased. We have built a house with people from different cultural backgrounds. If you do not like Gorkhali celebrating Dashain as a victory festival, you can take tika from a respected person as a blessing from your ancestors. When a crop is ripe, Nwangi can be worshiped, and tika can also be accepted as an offering to Tageraningwabhumang. If the shade of the ancestor's blood is visible on the red tika, the non-color tika can be applied because there are numerous examples of a community adopting a culture in its own way. For instance, Kirat Limbu celebrates Tihar with the name Balihang Tangnam while singing Laringe Namlinge, whereas non-Kirat Limbu celebrates it with Deusi Bhaili.

Kirat Limbu culture includes the dance yalang or Dhannach. Mundhum, Palam, and recent research also reveal that Kirat ancestors farmed and performed paddy dances. Although it was the Kirat ancestors who pioneered rice cultivation in China at the dawn

of human civilization and the Kirat who established paddy farming in Nepal, it was the Limbu tribe that demonstrated the relationship between rice crops and Paddy dancing to the rest of the globe. As a result, once the rice crop is ripe, it is a source of pride to show the society that we have grown rice this year by wearing rice on our brows. It teaches life philosophy. In this sense, a rice Tika is significant during the ten-day Dashain celebration. If it is not possible to celebrate Dashain for 10 days, it might be commemorated by shortening the days.

At a time when native festivals are disappearing, the opportunity for family members who are scattered abroad to meet the family and receive blessings can be seen in a positive light. Although Brahminical Hindus mix culture with religion and politics, there is a place to preserve indigenous culture and philosophy. A Limbu taking a rice Tika has a unique cultural significance, demonstrating the mixed community's tolerance for other religions and cultures.

We all have a role in creating an environment that respects all religions and cultures. The general public should be aware and positive. The state should be responsible for tribal existence. Tribals should also consider religious tolerance, national spirit, and unity.

## 6.10 A Challenge to tribal identity

Kirat Limbu seems eager to establish his identity. The identitarian campaign opposes Gorkhali

expansionism. They bring up the agreement made by Gorkhali with the Limbuvans of Arun-East. Indigenous peoples warn about suppression of language and culture. Even if the ethnic state cannot be achieved in federalism, identityists seem determined to name Province No. 1 Kirat or Kirat Limbuwan. However, let us discuss why they could not succeed.

Even if they raise the question of making Province 1 Kirat or Kirat Limbuwan, they are not unanimous, or their voices are contradictory. Therefore, although the Maoist movement raised the issue of creating an ethnicity-based state, it could not be implemented. UML and the Nepali Congress stood against the ethnic-based state. Nepali politics did not favor ethnic states.

There are many reasons for this confusion or tension. The first reason is population. According to Census 2021, the population of Limbu is 414704, or 1.42 percent. Despite being tribal, the voice of such an insignificant population, which is decreasing, is not considered appropriate or relevant by about 99 percent, so the voice of tribal identity has become dull.

Comparatively, the proportion of the Kirat population is relatively large as tribal tribes are included within the word Kirat. Historically, the Khas and the Kirats are bloodline ethnicities. Since Aryas are also religiously and culturally related to and familiar with the Kirat community, the word Kirat

may be more acceptable based on civilization and culture. At the initial naming stage, the possibility of naming Kirat province was also increased, but when the word Limbuwan came forward, all parties were divided. At present, large parties have come to stand against the ethnic identity of the province.

The provincial government, more famous for talk than the work, is seen as flashy and expensive, as the people want; it indulges in state exploitation by managing the political workers rather than acting as a bridge between the federal government and the local government. Therefore, the future of the province seems uncertain. This state naming campaign of the identitarians is also likely to reach the state of *'Na rahe bans na baje bansuri.'* Therefore, identity should not be limited to politics. Attention should also be given to establishing identity by winning hearts by showing it linguistically, culturally, and functionally.

The second reason is that the tribals' activities and statements also raised doubts about it. In the years 1950 (2007 BS) and 1958 (2015 BS), the tribal Kirat Limbu created ethnic terror and looting in the Atharai area and expelled the non-Limbu elders from the village. They then went to Jhapa and Morang. Some of the farmers of Atharai are currently staying in Terai. They have remembered that history.

Even after the 2006 (2063 BS) until the constitution was made, some Limbuwan followers in the Limbuwan region spread the fear of the 1950 and 1958 riots. A few irresponsible slurs, violent racial

slogans, and repetitions have taken to social media. As a result, non-Limbu people living in Limbuwan became worried and frightened.

When this writer was a child, when he played with my Aryan Kumain friends and got into a fight, they called me a 'Robber of 2007' because I was a Limbu. Not only me but especially if the Aryan Kumain caste insulted the Limbu clan, they would say 'leopard' or robber and curse from afar, saying *'Satsale, Pandrasale Daka.'* From this, it is known what kind of impression the non-Limbu have towards Kirat Limbu community.

KP Oli, born in Atharai, was a victim in 1950 and 1958 and leads Nepal's largest party, UML. UML leader Oli opposed the ethnic state from the start, possibly recalling his past. Nepali Congress leader Shekhar Koirala has also opposed the ethnic province. BP Koirala distrusted indigenous peoples while exploring his family history. According to a 2022–23 YouTube viral interview of retired British Army personnel in the Kirat Limbu community, BP wrote to the Baral family that he was prejudiced against Taplejung Limbu locals. A Limbu army from a British cantonment came to Biratnagar via Calcutta. He headed to Taplejung, his hometown. In Biratnagar, BP Koirala gave the army man a letter and money to deliver to a Baral Brahmin. Long trek, when he checked the letter to see why I got so much money. He gently opened and closed the letter. BP has written

instructions to tolerate and oppress the Limbu people.

Such developments can be evaluated in terms of identity rather than individuality. These instances are not just a personal matter of KP, BP, or Shekhar; they represent the contemporary public consciousness. All non-Limbu attitudes and strategies have been reflected in the course of events. Due to history and some current activities, non-Limbus have become suspicious of the identitarian slogans of the militant Limbu clans. Thus, they want Kirat Limbu to be manageable. It should not be taken only as a negative. The Limbu community should also review its shortcomings.

The identitarian Kirat Limbu community opposes Hinduism, and there are some points to clarification. However, they say nothing about Christianity or Islam encroachment. Today, a large number of Limbus have become Christians as a group. Why don't identities express interest and concern when churches are built in villages and tribal Limbu culture is encroached upon, and they only criticize each other's Hindu or Kirat religion? It is okay to advocate fundamentalism, but opposing others is questionable. Yes, a person can freely join any religion. However, it is surprising why the Limbu community does not speak out when someone is converted by being tempted or tricked. There is a suspicion that identity slogans and activities are organized or funded, as claimed by anti-identity campaigners.

There are accusations that foreign non-governmental organizations have incited the identitarians. This notion cannot be denied entirely because Western-sponsored non-governmental organizations have converted indigenous peoples to Christianity around the world. Perhaps that is why anti-identity Hindus have become suspicious of tribal demands even though they are legitimate. The tribals are easily caught in the Christian trap, even in the statistics. Even when there is a deviation in the original religion and culture, the fact that the identityists do not oppose it might be due to the influence of Western non-governmental organizations.

Speaking and writing creatively about our identity while residing at home is beneficial. Using derogatory language when discussing about Nepal from a distance is inappropriate. Politicians in Nepal who brought about change with foreign backing are viewed as being under the influence of others. Therefore, even a cheerful external voice can have a different meaning. Foreign interests are controlling Nepalese political parties. As a result, there is widespread corruption, which is disgraceful. The politics of partisan interest have become the politics of votes instead of a healthy discussion on tribal identity. Today, the Federal Republic of Nepal and Nepalese have become victims of the British principle of dividing and ruling the people.

Initially, foreign aid was believed to help build the country, but Nepalis have discovered it is causing stagnation. As a result, when someone from another country says the proper thing about identity, it appears as a sponsored speech. Although a valid argument has been made, the context calls the subject into question. For example, imprudent remarks about identity on social media are inflaming the country's mental state.

Identity is a good thing. Everyone needs it. Spreading public awareness positively and responsibly is good, but it is inappropriate to disrupt social harmony by inciting emotions. Everyone should respect everyone's identity.

As sung in the Nepali National Anthem, all the flowers of different castes and ethnicities should be tied together in one garland of national spirit. We will not be at home if the garland of unity is broken.

## 6.11 Correct spelling of Samba (साँबा)

The ethnic noun for Kirat Limbu people comes from their culture, faith, and society in Nepal (Subba, 1999). The "Samba" ethnic name shows where the family is from, what religion they follow, and what society they live in. It includes Samba's family's past, social status, prestige, qualifications, and artistic contributions that make up his or her ethnicity.

The Samba people have a long past that includes dying in the Gorkhali-Limbuwan battle and making important contributions (Chemjong, 1966). It is important to keep it around because it adds to the community's character.

The difference in how Samba and Sanba are spelled shows how Limbu society is structured culturally and socially. The word "Samba" means a unique identity and social position, while "Sanba" is just a word. The Limbu community is unique and successful because samba keeps alive the original cultural practice.

Problem statement: Most people talk and write in Samba, but some also practice Sanba, Saba, and Sawa. Some people are claiming Limbu language terms because of this, which has led to misunderstandings and arguments. Samba people should know this and write correctly in Nepali and English to avoid confusing future generations and destroying their history.

Since many individuals are ignorant and careless, the debate on Samba's correctness of writing, pronunciation, and originality is crucial. This mindset promotes the idea that any noun is fine, which could negatively impact sound and writing development.

Some argue that the words in the Limbu language are not properly pronounced in Nepali, but this is not exactly what I mean. Despite being unfavorable to Nepali or English languages and words, preserving originality in Samba clan writing and calling according

to Nepali and English grammar is necessary. Lightness and patience in writing and calling have corrupted Samba ethnic nouns.

Many influential people ignore corruption and media influence, confusing future generations. We have to preserve Samba's sociocultural past and language. It must be authentically described, and corruption must be eliminated. Covering up a mistaken generation is suicidal for us, so everyone should lead with proper ideas.

This article explores grammar and literature standards for writing and pronouncing the word "Samba" in Nepali and stresses the need to understand its meaning in Kirat Limbu culture and history.

The right pronunciation of Samba ethnicity is a nasalized term that requires extra breathing to make a long, open sound. The sound of the m after the Sa is like a long breath, while the ba sound at the end is relatively short. The Chandrabindu (in Nepali writing) reflects the pronunciation process, with a stagnation in the m sound and a flutter in the ba sound. This reflects the word's antiquity, characteristics, and culture and is not intended, in other words.

**Use of 'ba' and 'wa' साँबा वा साँवा**

Nepali grammar writers discuss the use of 'Ba' and 'Wa' in terms of sound and pronunciation. Mani Prakash Joshi's "Phonology of Nepali Language" calls

'ba' a solid and 'wa' a half vowel. Ba traditionally means ethnicity in "Samba" (Joshi, 2015).

Govinda Raj Bhattarai's (2017) "Alphabet and Writing of Nepali Language" shows that Sanskrit-based terms utilize 'wa'. Nepali nouns, especially ethnic and cultural names, use 'ba'. These words empower traditional Nepali writing with 'ba'.

Hemraj Kattel's "Etymology of Nepali Layers" emphasizes the importance of the sound 'ba' in distinct ethnic communities and the need to live truthfully and sustain ethnic identity through concrete sounds (Sharma, 2019; Kattel, 2020).

Final thoughts on 'ba' or 'wa' Nepali grammar, like 'Samba', use 'ba' to increase sound durability and originality and is founded on traditional beliefs and meanings.

**Samba (साँबा) or Sanba (सांबा)**

The difference between Samba and Sanba ethnic writing is mainly in sound and pronunciation. The word "Samba" uses the Chandrabindu (साँ) here. It provides nasalization. In the Limbu language and society, this sound is very important. The word "साँबा" makes a deep sound that represents a person's identity and last name from a certain race (Timsina, 2014).

In the same way, the word "Sanba" (सांबा) uses the head point (◌ः◌ा◌), which changes both how it sounds and what it means. The Sirbindu sign only has a normal pronunciation and meaning when used in a

word. Therefore, the use of Sanba in the Limbu language is less. Because the term Samba holds intellectual and historical significance in an ethno-cultural context (Sigdel, 2018).

The cultural relevance of nasal sounds: The utilization of nasalization, such as Chandrabindu in the Limbu language, enhances the cultural dignity, context, and value of the term. Adding the moonpoint gives the sound and meaning of the word a new, more general layer. In Nepali and Limbu, it's easy to tell the difference between words that sound like this because of their cultural meanings. The religious, political, social, and cultural roots of the word are all brought together when Chandra Bindu is used (Pokharel, 2005).

What Samba means in terms of culture: Religious, social, and political issues can change how the Limbu race is used in Samba. The Limbu group has its own style because of "Samba."The social, political, and cultural framework of society is related to this word. This word helps explain caste, tradition, and sociocultural framework (Prajapati, 2016). There is no specific social, historical, or cultural setting that Sanba's work or calling refers to. This is why Samba is a general word. The name Samba comes from the Limbu clan's past and way of life (Bista, 2020).

Literature and History: Kirat Limbu writers also wrote literature and history in Nepali, and they talk about Samba group names.Imansing Chemjong writes the ethnicity of Limbu in a book called History

of the Kirat People (Chemjong, 1966). It is written in both Nepali and English Samba (साँबा). This group is also called Samba (साँबा) by Govinda Tumbahang in his book "Limbu Caste's Identity" (Tumbahang, 2011). Another author, Ingnam Limbu, also used the name "Samba" in his 2012 book "Yakthung Pan." Samba Mingsra Sangchumvo (2018) is an umbrella group for writing Samba people's family trees. Its official papers are written in Samba as well.

Nepali writings employ Chandrabindu in Samba to properly use the Limbu ethnicity word. This excellent writing better understands Limbu language traits and culture. Writing the "Samba" also helps to understand the Limbu race and history. The nasal sounds and names used in writing samba show how important it is to the language and society (Khadka, 2019). This keeps the Limbu culture and traditions alive.

Finally, Nepali writers should use Limbu group names in Samba (साँबा) and Chandrabindu. This well-written paper is about the Limbu language and culture.The way Samba is written and spoken is typical of the language and culture, which helps keep Limbu community practices and identity alive. Spelling and writing must be right because it shows creativity and ethnicity. "Samba" is an old word in Kirat Limbu history. To keep the language alive, it needs to be spelled and written correctly. When "Samba" is written or spoken properly, it shows respect for the ethnic group and their customs. This

is how they say and write "Samba (साँबा)" that shows their history, traditions, and what makes them special.

## 6.12 Surnames Inconsistency

Within the family and community, the pronunciation and spelling of the Phyang Samba surname are not standardized. It is occasionally pronounced or spelled as Phyang, Pheyang, Phaiyang, and Phoyong.

The *'Pheyanghang Samba Limbuko Bamsawali 2056'* collected by Aita Raj Phyang and published by this author referred to the Pheyang surname. We initially believed Pheyang would be he best choice. However, after analyzing numerous reference books and dictionaries, it became clear that a review was necessary.

During 2050's decades, we used to think *Pheyang* was proper because Phyang's ancestors were also called *Phekwangchhang* with the 'æ' sound, and his brother *Phenchhangba*. The researcher investigated the literature and resources on Limbu vocabulary. The study investigated Kirat Limbu language literature for naming and found *Phyang* in the Kirat Limbu vocabulary. *Phyang* means flapping of clothes, as the proverb described in a subclan's naming and flowering. As a result, the word Phyang gained significance.

The *Phyang* characters are derived from their family name. According to the folktale, a person's garment flutters like a garland. So, the name Phyang

subclan originated from the swinging movement of their garments, according to the folklore of *Phyang Samba*. As mentioned in the dictionary, the movement of dress and new sub-clan flowering, as said by *Phyang*, is meaningful.

Evidence of how the Limbu people of other clans discussed or wrote about these clans as ethnicity in their literature is now available. This naming has to be known from Limbu literature, history, or books. Two Kirat Limbu authors cited the Limbu family name in 2011 and 2012. Govind Bahadur Tumbahang and Ratnakumar Ingnam Limbu discuss the many Samba clan families and *Samba* member *Phyang* (IngnamLimbu, 2012; Tumbahang, 2012).

A new series of Limbu dictionaries is currently available. The 'phyang' described in the lexicon is the air-flapping component of a garment, for the simple reason that other prominent Phyang nouns were drawn to the 'Phyang-Phyang' fluttering clothing. They maintained the moniker the Phyang people had been known for in mythology. Now, it's a matter of ethnicity and family name. Phyang expresses the meaning of the legend as, in the Kirat Limbu dictionary, it is translated as "Jhallari," which means the flapping of the same fabric in Nepali. An expert in Kirat Limbu language will be able to tell you what the sound "Phyang" means and how to pronounce it. Hence, writing the Limbu community's ethnicity as 'Phyang' is reasonable.

Phayang, Phyang, Fayang, and Fyang are the English spellings. Nevertheless, according to the recommendation of phonetics, the Phyang is the most accurate representation of the original sound regarding pronunciation. Such words are as follows from a linguistic perspective.

**Phonetics and Transcription**

Phayang (Phayang) Fayang (English pronunciation)

Fayang (Fayang) Fayang/Faayang (English pronunciation)

Fyang (Fyang) Fyaang (English accent)

Phyang (Phyang) Phyang (English accent)

*(Reference: https://tophonetics.com)*

'Ph' and 'Fa' have the same pronunciation as 'Pha.' However, the letter 'F' in the Devanagari (Sanskrit) script corresponds to the letter 'Ph' in the English alphabet (Cardona, 2013). The "Ph" spelling typically matches local language pronunciation and transliteration for phonetic accuracy. Therefore, when writing the noun *Phyang* in English, comparing the table above reveals a more original sound. In terms of correct pronunciation, Phyang is better choice.

The sounds 'y-a,' 'y-e,' and 'yaa' are very similar. Therefore, the consonant 'ya-a' is correct here from uniqueness. The English' Ph' consonant 'Phy (-a)' is represented above. As a result, whether in English or Nepali, it is impossible to fully convey Limbu's words and native sounds. However, it is critical to consider

what makes it more just, linguistically, and logically. Phyang is a widely accepted spelling in this context.

There is also the word Samba. While most members spell their ethnicity as Samba, a few members spell it Saba, Sawa, or Saba. So, let's start with the language side of things.

Phonetics and Transcription

Samba (Sæmbə) साँबा/साम्बा (English pronunciation)

Saba (Saba) साबा/सब (English pronunciation)

Sanba (Sanba) संबा, सन्बा, सांबा (English pronunciation)

Sawa (Sawa) सावा (English pronunciation)

(Reference: www. tophonetics.com)

English pronunciation indicated the Samba and Sanba to denote the clan in the table above. However, the sound produced by Nepali and Limbu pronunciation systems does not match the sound of English lettering while reading Sanba (Sa-na-ba) or Sawa (Sava/Saba). This discrepancy leads to a perplexing choice between Samba (Samba/Sanba) and Saba (Sawa/ Saba). The complexity of this linguistic analysis is evident, and some confusion is inevitable.

Samba The phrase Samba has a nasal sound with depth, indicating its ethnic and cultural backgrounds. Saba/Sawa spelling, however, does not produce a nasal sound. The words Saba, Sava, and Sawa sound similar. Thus, Samba and Sanba sound alike, yet have

very different meanings. Saba/Sawa sounds different when pronounced—a different tone from the Limbu accent. Saba/Sawa pronunciation changes the word's shape and meaning. Samba seems to have a strong spelling and pronunciation combination.

Therefore, Samba has a lower chance of being distorted. As a result, this writer thinks the spelling of Samba is a better choice. More analysis and conclusions are derived in another chapter.

## 6.13 Kinship Errors

The investigation identified discrepancies in the connections between current kinship and genealogy. Here are few examples. The genealogy illustrates the changes in the contemporary generation among the C10 family members, exhibited by an Uncle-Nephew relationship. Family members between Generation 30 and 31 must refer to each other as uncle-nephew or Tumba (Badaba)-nephew. Nonetheless, they are referring to kinship as brothers.

The first genealogy, "Pheyanghang Samba Limbuko Bamsawali," was published in 1999. However, an updated genealogy using a participatory approach showed merely linkages without order. The Phyang Samba community read and checked their ancestral names and links for over two decades, with almost everyone participating. Unfortunately, some of the indicators of relationships for dialogue now seem to be mistaken. This error floated when the

study updated names chronologically and placed them to compare the names' order on the book figure.

The study reviewed chronology and attempted genealogical analysis. As a result, everyone must pay attention to the genealogy's kinship. For example, there is a widespread misunderstanding between the offspring of Dhanakarna and Chasmukhi, siblings. Dhanakarna's son Dharmadhoj's descendants and Chasmukhi's son Kausing's descendants are experiencing kinship errors due to a mistake during a family reunion. Similarly, the descendants of Tilok Singh, Dhankarna's son, and Dharmadhoj also have the same errors found. The study examined how this occurred in general. It was discovered that when the members migrated to Hangpang from Mewakhola, Tiloksing did not come directly, and he went Panchthar first. The timing of the reunion led to a mistake in determining kinship between Tilok Sing family and Hangpang family, that fluctuating relationship.

During the genealogical investigation, a Panchthar Phyang Samba family member claimed that Tilok Sing, one of his relatives, had followed his father-in-law to Hangpang. This proves that Tilok Singh, Dhankarna's children, did not go to Hangpang simultaneously. During the genealogical study, a Panchthar Phyang Samba family member mentioned that Tilok Sing, one of his relatives, had followed his father-in-law to Hangpang. This confirms that Tilok Singh and Dhankarna's rest of the children did not go

to Hangpang together. Tiloksingh arrived in Hangpang later after Panchthar, according to a new genealogical analysis, and as a result, the order of kinship was altered. The order of relationships went up and down by accident about three generations before.

Similarly, in Hangpang Bal Sing, the son of Ramdatta migrated to Bhutan in 1906. Around the same period, another son, Yakha Chandrabir, went to Assam. After years, Balsing settled in Bhutan, but Yakha Chandrabir returned to Hangpang (L.B. Phyang, personal communication, June 8, 2024). Then, some kinship errors between Phyang Samba living in Hangpang and the Assam returnee occurred during a reunion of family members in Hangpang. Aita Raj Phyang Samba also realized the issue by asking how errors took place in the fisrt genealogy of 1999 (A.R. Phyang, personal communication, December 18, 2023).

Geographically, the Samba's territory south of the Chungwa River is slightly narrower than the Samba's territory north of the river. On the other hand, the Samba Phyang area is more extensive and fertile north of the river. Bal Singh may have gone to Bhutan for land because the Chugwa southland was confined after Kausing's descendants spread. Based on the above-mentioned historical incident and the geographical location of the residences, it is concluded that the order of kinship took place during

the reunion of the members in Hangpang before three generations.

Despite belonging to the same bloodline, research determined there was a long-term disturbance of kinship at that location and point of reunion when the ancestors/brothers met at different times and places. We should correct or update these kinship errors and make sure proper relationships for our future generations.

# Chapter 7. Conclusions

It is interesting to see the genealogies of humanity, including Phyang Samba, in an anthropological frame. Based on genetic, historical, linguistic, and scientific facts, the mother of the modern man was in Africa (Kushdesh) about 200,000 years ago. According to scientists, from there, his offspring, Homo sapiens, the ancestors of modern humans, gradually spread throughout the world (University of Cambridge, 2007).

Linguistically, the Ancestors of Phyang Samba were the Sumer and Kashi tribes of the ancient Sumer and Kashi regions of present-day West Asia and Central Asia. According to archaeologists and linguists, the Kirat tribe emerged as a mixed character of Sumer and Kashi over time (Pokharel, 1998). Those tribes, Kirat/Asur/Dev, believed in Shiva and Bon, i.e., nature and soul. The presence of Kirat and his siblings Dravida/Bhil tribe is evident from excavations in the Mohanjodado Harappan civilization. Therefore, Kirat is a tribal of ancient Indian sub-continent Himalayas regions (Thulung,1985).

Another branch of Kirat entered Nepal over time through Eurasia, China, Tibet, and Burma. According to Kirat history, the blood mixing of Kashi, Sumer, Khambongba Kirat with Tangsangba (Mongol), Munaphen (Chinese, Tibetan) tribes also took place in Nepal through Saptasindhu Himalayas (ibid;

Chemjong; 2003c). Due to the many Mongol, Chinese, Tibetan communities in it, the Tibeto-Burman language impacted the Kirat community.

Buddhism spread to the Kirat community after the Tangsadba (Mongol) and Munaphen (Chinese, Tibetan) communities merged in Kirat, which believed in Shaivite and ancient Bon religions. Later, Buddhism affected the ancient Bon and converted them into Buddhist Bon. One form of religion in the Kirat community is Yuma, and ancient Shaiva, Bon, that is Shamanism, animism, and mundhums (Explore Tibet, 2017; Bickel, 2000). As a result, some within the Kirat community today believe in the Sanatana Shaivite faith, while others believe in Buddhist-influenced Bon, i.e., Yuma and Mundhum.

In the Mundhum and Vedas, the genealogy of the human race depicts only the family trees dating back to about 5,000-6,000 years. In the history of Mundhum and Kirat, the people who come to Nepal from the north and south based on the entrance, respectively, call themselves Lhasagotre and Kashigotre (Chemjong,2003c). According to Mundhum, the Kashi/Sumer/Sabayathang of the past were the same child, and they were scattered in different directions like a storm (Phyang MB, 2019).

The ancient family tree of Phyang Samba can be considered the starting point from Syayambhuva Manu himself, a memoir of the ancient human family put forward by scholars. Swayambhuva Manu (1), Uttan (2), Uttanpada (3), Daksha/Dakshaputri (45),

Yama, Basu (wife), Ghar, Rudra, Dravida/Hun/Raman, Hatal/Kirat/Das and Mog/Mongol originated. Munaingba, Kirataingba, Sen, and Yaktumba were developed by Kirat and Mongol (Thulung,1985). It is a rough sketch of our long-ago background that points us in a path comparable to history and anthropology.

Proceed to the Kirat, Lichhavi, and Sen periods in Nepal. Based on history and genealogy, one branch from Kirat to Sen and Sen to Samba and Rai has evolved into Phyang Samba Rai and the other from Phyang Samba Limbu. The Samba family currently has more than one and a half dozen members. After Phyang emerged from Samba, Rai in Khambuwan and Limbu in Limbuwan merged as a clan (Sen Chobegu, 2007; Sankhuwasabha Mundhum, 2019).

Their ancestors, the Sen dynasty from the Koshi-Baraha area, moved to the northern Himalayan region following the Tamber River and reached Mewakhola to hunt wild boars, as Mundhum stated. We can take this narrative as a symbolic path. According to the genealogy, the fifth generation of Abhi Sen, Chudamani Sen's second son SambaSereng, left for Dhankuta in 1331 and almost 700 years after the Samba clan originated (Yonghang, 2011). Similarly, if the family tree is evaluated chronologically, it has been about 300 years since the emergence of the Phyang sub-clan from the Samba clan. Overall, the Phyang Samba Genealogy 2024 covers about 800 years.

Based on historical fact analysis, the Sen dynasty, which had climbed the hill and mountain region in the 14th century, i.e., 1331, from the Koshi-Baraha Chaudandi area, and was supposed to have reached Mewakhola of Taplejung district in the 15th century (ibid.). After arriving there, the Sen dynasty wore a Samba clan based on Sen ancestry (SambaSereng) roughly 700 years ago and the Phyang sub-clan in the eighteenth century, i.e., about 300 years ago. The genealogical study found that significant numbers of Phyang Samab moved away from Mewakhola in different directions from 1743 to 1750. They migrated to Hangpang and Chainpur because Phyang Samba members were taking part in the Gorkhali-Limbuwan war and supporting Limbuwan army leader Kangsore (Samba Mingsra, 2018). Other Phyang Samba families migrated to Sikkim and Panchthar at the same duration. Now they are extended to Sikkim, Bhutan, Assam, Nagaland, and Britain (Subba,2021)

The Phyang Samba family, who separated from Mewakhola of Taplejung district, migrated to Athrai Hangpang in bulk numbers, and others dispersed in Panchthar, Sankhuwasabha. Many Phyang Samba from Hangpang have again relocated to Nepal's Sunsari, Morang, Jhapa, and Lalitpur districts. They are in Bhutan, Assam, and Nagaland, India. A larger number of Phyang Samba from Hangpang are living in the UK. The study assessed that the total number of Phyang Samba is about 1150 (ibid).

According to the mouthpiece of Samba Sangchumbho, since 1800, the Sambas of Mewakhola went to Chainpur Sankhuwasabha to help the Limbuwan army. In the Limbuwan-Gorkhali War, the Sambas named Shipa and Phakte were martyred in the war while supporting the Limbuwan soldier Sardar Kangso Raya (Kangsore) (Samba Mingsra, 2018). In the same sequence, the children of the eldest wife of Dhankarna (Generation 25) spread to Hangpang, and his younger wife's children developed in Sankhuwasabha. We can connect this familial distribution with the aforementioned historical event during the Gorkha-Limbu conflicts, which ran for a long time, as stated by history (Chemjong, 2003; 2003c). Likewise, at the same time, Jaspal's (25) first wife's children separated in Sikkim, and the younger wife's children settled in Pantchar.

The Phyang Sambas, separated from Mewakhola at Athrai Hangpang, have a history of going to Mewakhola in 1959, claiming their Kipat right share with brothers who were there (Phyang AR, 2056). Then, two representatives went to Mewakhola and held meetings with the Mewakhola brothers to understand the status of their share of land and kept rights. After studying the genealogical study, the Hangpang and Mewakhola branches settled the Kipat rights of their Mewakhola lands.

Dharmadhoj(26), also known as Muden, had made the *Patipauwas* or shelther on the trade way for a night during Salt trading with Yak Chauri from Tibet

to Nepal through Olangchung Gola to Maiwa-Dovan. Once, the His Majesty's government of Nepal declared to open a customs office and Police posts on the Northern border of Taplejung and on the way. The government of Nepal sought the owners of those Muden-made useless shelters during the salt trade. Representatives from the government searched for owners of those structures and land and found Aita Raj Phyang (29) to be his descendant. Upon the government's request, Aita Raj Phyang, the grandson of Dharmadhoj, handed over the ownership of the buildings and land free of cost to the then His Majesty's government Nepal (ibid.).

The traditional view of life in the Phyang Samba tribe is the Shaivite and Bon philosophy (Bickel, 2000). They seek blessings from Shiva or Theba by worshiping Shakti through the search for truth and the call of nature. In these, the Bon philosophy is reflected in the prevalent nature worship and soul worship. They also worship their ancestors along with their ancestral god, Tungdunge, every three years. According to the interests and circumstances of the place, nowadays some Phyang Samba are engaged in Hinduism, Buddhism, Christianity, or Muslim religions.

The historical family tree of Phyang Samba can be traced from the Sen dynasty, Abhi Sen. His fifth-generation Chudamani Sen's second son, was SambaSereng. Sambaserang's progeny was Yabohang, followed by Yabohang's offspring, Kambahang,

whose descendant became Sarathappa/Saigohang. In the genealogies, SambaSereng is also known as Setchene Senehang or Senihang Raya/Rai. Some genealogies started the Samba dynasty only after Saratappa, the descendants of the SambaSereng, the Sen dynasty, after reaching Mewakhola.

The narrative Tungdunge Mundhum is a strong basis for linking the Phyang Samba dynasty to the Sen dynasty. Phyang Samba considers Tungdunge Puja to be lineage worship or Kulpuja. Remember, according to the Sen Chabegu genealogy, Lara Sen and Phora Sen, who lived in the Kokaha Baraha area, were called Barahamang, i.e., Barahadev or Kokohamang i.e., Kokahadev (Sen Chobegu, 2007). The youngest child of Barahamang was Tungdunge Dev.

Due to historical circumstances, the Sen dynasty of Simangagarh/Simraungadh, Chaudandi, and Koshi-Baraha regions climbed the eastern hills of Nepal. They built a stronghold in Mewakhola and formed the Samba and Phyang clans in the Rai and Limbu clans (ibid.). The present genealogy measures the timeline of the Kirat-Sen-Rai-Limbu-Samba-Phyang clan for about 8 centuries. In the past, when a new generation returned to a foreign land or met in a new place, there was a lack of written genealogy to check the kinship or examine the sequence of generations. However, we have now evidence to evaluate the kinship and relation with the background of the history and incidences.

There are reliable grounds on which the Phyang Samba genealogy can be started from Simraungarh, i.e., Abhi Sen. The Sen Chabegu genealogy, the Yonghang genealogy, shows the relationship of the Senehangs, including the Sambas, with the Sen dynasty of Simraungadh (Sen Chobegu, 2007; Yonghang, 2011). Historian Iman Sing Chemjong presents other historical evidence about Samba and their lands. These historical grounds substantiate genetic claims. In the Salt-water treaty or Nunpani sandhi signed between the Gorkhas and the Limbuwans in 1774, the Gorkhali side studied the Kashigotre Limbu's genealogy, including the Samba people of the Limbuwan side. During the study, it was found that Sen's and Kashigotre Samba's ancestors were the same. As a result, an agreement was signed between the Gorkhas and Limbuwans (Chemjong, 1974; Chemjong, 2003a). This important historical development shows that Samba's relationship with the Sen dynasty of Simraungarh is linked. Based on this, the Phyang Samba dynasty was started by linking it with the Sen dynasty of Simraungarh, i.e., Abhi Sen.

By doing so, the history of Phyang Samba is linked to the history of Nepal. Anthropologically, this seems more acceptable. Kirat history knew Samba yesterday. Now, the Phyang people can also be included in mainstream history as a nation of Nepal through genealogy. Any genealogy associated with historical events of a broad period can be useful when studying the history of Nepal. Thus, the Phyang

Samba genealogy can be helpful material for readers, students, and researchers in the future.

Now, let us also talk about a behavior within this ethnicity. The learned family members are aware of the kinship presented in the book, and there are some practices that do not follow the genealogical relationships. Some errors in addressing each other caused the kinship to become wrong due to the absence of any genealogical or chronological records. Such kinship became out of order, rejoining after time intervals. Now, we have no choice but to follow the family tree, which shows how the connections were formed.

Meanwhile, it may be easy and practical to keep the prevalent kinship intact in the case of the generation involved with errors from childhood to the present. Still, the relationship that has been disturbed should not be continued in the next generation. That goes against the spirit of the genealogy. Consider genealogy as the basis for examining the mutual kin during the introduction of the first encounter between the new face or the new generation of Phyang Samba brothers. Compare the current kin with the relationship shown by the genealogy. The Phyang Samba society members have been tasked with implementing the genealogy-written chronological sequences.

This genealogy is written in a participatory manner, using a sociological approach than traditional genealogical writing. It takes an anthropological

approach. It explains the name lists and their clusters and decodes historical occurrences involving family members. This paper also emphasizes the shadowy ethnic past that has been brought to the light of Nepali history.

Not everyone may agree with the results or analysis of the study because the ruling (ontology) suppresses our epistemology (knowledge and reasoning). That is why we have almost forgotten human values (axiology) and have run after them. The book offers valuable reference information for constructing a conceptual study framework as the researcher finalizes the writing process. I encourage readers to go through the work before providing any commentary or critique. The facts, evidence, and concepts presented and analyzed herein are interconnected and categorized into many areas. Thus, another title or setting may clarify confusion in one context. If further information is needed after reviewing the complete text, please refer to the reference materials included in the book.

Finally, the author hopes for creative suggestions and feedback with reliable evidence if there is something wrong with the writing. Valid and reliable evidence and suggestions are expected from everyone. In the days to come, I will go along with thoughtful suggestions.

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**Note:**

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# Appendix A. Family Members Database

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 1 | 1 | Abhi Sen (G1) | M | Sen | | Simraungadh |
| 2 | 2 | Padam Sen (G2) | M | Abhi Sen | 1 | Simraungadh |
| 3 | 3 | Lara Sen (G3) | M | Padam Sen | 2 | Simraungadh |
| 4 | 4 | Phora Sen (G4) | M | Lara Sen | 3 | Chaudandi |
| 5 | 5 | Chudamani Sen (G5) | M | Phora Sen | 4 | Chaudandi |
| 6 | 6 | Senehang (G6) | M | Chudamani Sen (G5) | 5 | Dhankuta |
| 6 | 7 | SambaSereng (G6) | M | Chudamani Sen (G5) | 5 | Dhankuta |
| 6 | 8 | Surad Sen (G6) | M | Chudamani Sen (G5) | 5 | Dhankuta |
| 6 | 9 | Mani Sen (G6) | M | Chudamani Sen (G5) | 5 | Dhankuta |
| 7 | 10 | Yabohang (G7) | M | SambaSereng (G6) | 7 | Panchthar |
| 8 | 11 | Kambahang (G8) | M | Yabohang (G7) | 10 | Panchthar |
| 9 | 12 | Saratappa (G9) | M | Kambahang (G8) | 11 | Mewa Khola |
| 10 | 13 | Sagmohang (G10) | M | Saratappa (G9) | 12 | Mewa Khola |
| 11 | 14 | Yabohang (G11) | M | Sagmohang (G10) | 13 | Mewa Khola |
| 12 | 15 | Kembuhang (G12) | M | Yabohang (G11) | 14 | Mewa Khola |
| 13 | 16 | Pomuhang (G13) | M | Kembuhang (G12) | 15 | Mewa Khola |
| 14 | 17 | Thapochang (G14) | M | Pomuhang (G13) | 16 | Mewa Khola |
| 15 | 18 | Haiba (G15) | M | Thapochang (G14) | 17 | Mewa Khola |
| 16 | 19 | Kembahang (G16) | M | Haiba (G15) | 18 | Mewa Khola |
| 17 | 20 | Kesangnahang (G17) | M | Kembahang (G16) | 19 | Mewa Khola |
| 18 | 21 | Phembunhang (G18) | M | Kesangnahang (G17) | 20 | Mewa Khola |
| 19 | 22 | Samsak (G19) | M | Phembunhang (G18) | 21 | Mewa Khola |
| 19 | 23 | Ladiphung (G19) | M | Phembunhang (G18) | 21 | Mewa Khola |
| 20 | 24 | Sormu (G20) | M | Samsak (G19) | 22 | Mewa Khola |
| 20 | 25 | Phekwanchang (G20) | M | Samsak (G19) | 22 | Mewa Khola |
| 20 | 26 | Senihang (G20) | M | Samsak (G19) | 22 | Mewa Khola |
| 20 | 27 | Muden (G20) | M | Ladiphung (G19) | 23 | Mewa Khola |
| 21 | 28 | Chongbang (21) | M | Sormu (20) | 24 | Mewa Khola |
| 21 | 29 | Lunghimba (21) | M | Phekwanchang (20) | 25 | Mewa Khola |
| 21 | 30 | Phenchangba (21) | M | Phekwanchang (20) | 25 | Mewa Khola |
| 21 | 31 | Phyang (21) | M | Phekwanchang (20) | 25 | Mewa Khola |
| 21 | 32 | Koidangba (21) | M | Phekwanchang (20) | 25 | Mewa Khola |
| 21 | 33 | Mikkendang (21) | M | Senihang (20) | 26 | Mewa Khola |
| 22 | 34 | Tumyahang Tya (G22) | M | Phyang (G21) | 31 | Mewa Khola |
| 22 | 35 | Tumyahang Hiri (G22) | M | Phyang (G21) | 31 | Mewa Khola |
| 23 | 36 | Chanuwa (G23) | M | Tumyahang Tya (G22) | 34 | Mewa Khola |
| 23 | 37 | Saranda (G23) | M | Tumyahang Hiri (G22) | 35 | Mewa Khola |
| 23 | 38 | Yaranda (G23) | M | Tumyahang Hiri (G22) | 35 | Mewa Khola |
| 23 | 39 | Yubanda (G23) | M | Tumyahang Hiri (G22) | 35 | Mewa Khola |
| 24 | 40 | Panchakanda (G24) | M | Chanuwa (G23) | 36 | Mewa Khola |
| 24 | 41 | Piyusing (G24) | M | Saranda (G23) | 37 | Mewa Khola |
| 24 | 42 | Sahiwal (G24) | M | Yubanda (G23) | 39 | Mewa Khola |
| 25 | 43 | Dhanakarna (G25) | M | Panchakanda (G24) | 41 | Hangpang/SSa |
| 25 | 44 | Chasmukhi (G25) | M | Panchakanda (G24) | 41 | Hangpang |
| 25 | 45 | Jaspal (G25) | M | Sahiwal (G24) | 42 | Panchthar/Sikki |
| 25 | 46 | Iruhang (G25) | M | Sahiwal (G24) | 42 | Hangpang |
| 26 | 47 | Dhanaraj (G26) | M | Dhanakarna (G25) | 43 | Hangpang |
| 26 | 48 | Tiloksing (G26) | M | Dhanakarna (G25) | 43 | Hangpang |
| 26 | 49 | Dharmadhoj (G26) | M | Dhanakarna (G25) | 43 | Hangpang |
| 26 | 50 | Dharmabir (G26) | M | Dhanakarna (G25) | 43 | Hangpang |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 26 | 51 | Kausing (G26) | M | Chasmukhi (G25) | 44 | Hangpang |
| 26 | 52 | Panchananda (G26) | M | Iruhang (G25) | 46 | Hangpang |
| 26 | 53 | Rahaman (G26) | M | Iruhang (G25) | 46 | Hangpang |
| 26 | 54 | Dhanpati (G26) | M | Jaspal (G25) | 45 | Panchthar |
| 26 | 55 | Sahananda (G26) | M | Jaspal (G25) | 45 | Panchthar |
| 26 | 56 | Damber Bdr (G26) | M | Jaspal (G25) | 45 | Panchthar |
| 26 | 57 | Nar Bir (G26) | M | Jaspal (G25) | 45 | Panchthar |
| 26 | 58 | BhuvanSing (G26) | M | Jaspal (G25) | 45 | Panchthar |
| 27 | 59 | Mani Raj (G27) | M | Dhanpati (G26) | 54 | Hangpang |
| 27 | 60 | Makarbrak (G27) | M | Panchananda (G26) | 52 | Hangpang |
| 27 | 61 | Diplal (G27) | M | Rahaman (G26) | 53 | Hangpang |
| 28 | 62 | Suhansingh (G28) | M | Mani Raj (G27) | 59 | Hangpang |
| 28 | 63 | Bijay (G28) | M | Diplal (G27) | 61 | Hangpang |
| 28 | 64 | Binod (G28) | M | Diplal (G27) | 61 | Hangpang |
| 28 | 65 | Sajan (G28) | M | Diplal (G27) | 61 | Hangpang |
| 29 | 66 | Esking (G29) | M | Binod (G28) | 64 | Hangpang |
| 25 | 67 | Dharmajaya (G25) | M | Piyusing (G24) | 40 | Mewa Khola |
| 25 | 68 | Hanskrit (G25) | M | Piyusing (G24) | 40 | Mewa Khola |
| 25 | 69 | Narebe (G25) | M | Piyusing (G24) | 40 | Mewa Khola |
| 26 | 70 | Dahangrup (G26) | M | Dharmajaya (G25) | 67 | Mewa Khola |
| 26 | 71 | Jayrup (G26) | M | Dharmajaya (G25) | 67 | Mewa Khola |
| 26 | 72 | Mukhalsing (G26) | M | Dharmajaya (G25) | 67 | Mewa Khola |
| 26 | 73 | Narebu (G26) | M | Dharmajaya (G25) | 67 | Mewa Khola |
| 27 | 74 | Ashikdhoj (G27) | M | Dahangrup (G26) | 70 | Mewa Khola |
| 27 | 75 | Pahanglung (G27) | M | Jayrup (G26) | 71 | Mewa Khola |
| 27 | 76 | Man Bahadur (G27) | M | Mukhalsing (G26) | 72 | Mewa Khola |
| 27 | 77 | ChachaBir (G27) | M | Mukhalsing (G26) | 72 | Mewa Khola |
| 28 | 78 | Missing (G28) | M | Pahanglung (G27) | 75 | Mewa Khola |
| 28 | 79 | SriNanda (G28) | M | Pahanglung (G27) | 75 | Mewa Khola |
| 28 | 80 | Died (G28) | M | Pahanglung (G27) | 75 | Mewa Khola |
| 28 | 81 | Hang Bdr. (G28) | M | Pahanglung (G27) | 75 | Mewa Khola |
| 28 | 82 | Mangal Bdr.(G28) | M | Pahanglung (G27) | 75 | Mewa Khola |
| 29 | 83 | Infertile (G29) | M | SriNanda (G28) | 79 | Mewa Khola |
| 29 | 84 | DhanHang (G29) | M | SriNanda (G28) | 79 | Mewa Khola |
| 29 | 85 | Budhlal (G29) | M | SriNanda (G28) | 79 | Mewa Khola |
| 29 | 86 | San Bahadur (G29) | M | Mangal Bdr. (G28) | 82 | Mewa Khola |
| 29 | 87 | Sher Bahadur (G29) | M | Mangal Bdr.(G28) | 82 | Mewa Khola |
| 29 | 88 | Chandra Bdr. (G29) | M | Mangal Bdr.(G28) | 82 | Mewa Khola |
| 30 | 89 | Suryaman (G30) | M | DhanHang (G29) | 84 | Mewa Khola |
| 30 | 90 | Aita Bdr. (G30) | M | DhanHang (G29) | 84 | Mewa Khola |
| 30 | 91 | MangalSing (G30) | M | DhanHang (G29) | 84 | Mewa Khola |
| 30 | 92 | Died (G30) | M | DhanHang (G29) | 84 | Mewa Khola |
| 30 | 93 | MohanChandra (G30) | M | DhanHang (G29) | 84 | Mewa Khola |
| 30 | 94 | Son-A (G30) | M | Chandra Bdr. (G29) | 88 | Mewa Khola |
| 30 | 95 | Son-B (G30) | M | Chandra Bdr. (G29) | 88 | Mewa Khola |
| 30 | 96 | Son-C (G30) | M | Chandra Bdr. (G29) | 88 | Mewa Khola |
| 30 | 97 | Sita (D) (G30) | F | Chandra Bdr. (G29) | 88 | Mewa Khola |
| 30 | 98 | Nasanhangma (D) (G30) | F | Chandra Bdr. (G29) | 88 | Mewa Khola |
| 30 | 99 | Hem Chandra (G30) | M | San Bdr. (G29) | 86 | Mewa Khola |
| 30 | 100 | Subhash Chandra (G30) | M | San Bdr. (G29) | 86 | Mewa Khola |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 30 | 101 | Rup Chandra (G30) | M | San Bdr. (G29) | 86 | Mewa Khola |
| 31 | 102 | Sujan (G31) | M | Aita Bdr. (G30) | 90 | Mewa Khola |
| 31 | 103 | Vijay (G31) | M | Aita Bdr. (G30) | 90 | Mewa Khola |
| 31 | 104 | Sanjay (G31) | M | Aita Bdr. (G30) | 90 | Mewa Khola |
| 31 | 105 | Not Available (G31) | M | Aita Bdr. (G30) | 90 | Mewa Khola |
| 31 | 106 | Aras (G31) | M | Aita Bdr. (G30) | 90 | Mewa Khola |
| 31 | 107 | Aras (G31) | M | MangalSing (G30) | 91 | Mewa Khola |
| 31 | 108 | Bhim Hang (G31) | M | MohanChandra (G30) | 93 | Mewa Khola |
| 31 | 109 | Numa (D) (G31) | F | Hem Chandra (G30) | 99 | Mewa Khola |
| 28 | 110 | Prati (G28) | M | Man Bahadur (G27) | 76 | Mewa Khola |
| 28 | 111 | PhungHang (G28) | M | ChachaBir (G27) | 77 | Mewa Khola |
| 28 | 112 | Dal Raj (G28) | M | ChachaBir (G27) | 77 | Mewa Khola |
| 28 | 113 | Padam Bdr. (G28) | M | ChachaBir (G27) | 77 | Mewa Khola |
| 28 | 114 | Died (G28) | M | ChachaBir (G27) | 77 | Mewa Khola |
| 29 | 115 | Aita Raj (G29) | M | PhungHang (G28) | 111 | Mewa Khola |
| 29 | 116 | Sher Sing (G29) | M | Dal Raj (G28) | 112 | Mewa Khola |
| 29 | 117 | Sun Bdr. (G29) | M | Dal Raj (G28) | 112 | Mewa Khola |
| 29 | 118 | Sukra Raj (G29) | M | Padam Bdr. (G28) | 113 | Mewa Khola |
| 30 | 119 | Dipson (G30) | M | Aita Raj (G29) | 115 | Mewa Khola |
| 30 | 120 | Kalu (G30) | M | Sher Sing (G29) | 116 | Mewa Khola |
| 30 | 121 | Saurav (G30) | M | Sher Sing (G29) | 116 | Mewa Khola |
| 30 | 122 | Rajan (G30) | M | Sun Bdr. (G29) | 117 | Mewa Khola |
| 30 | 123 | Sajan (G30) | M | Sun Bdr. (G29) | 117 | Mewa Khola |
| 26 | 124 | Sirise (G26) | M | Hanskrit (G25) | 68 | Mewa Khola |
| 26 | 125 | Hangvant (G26) | M | Hanskrit (G25) | 68 | Mewa Khola |
| 26 | 126 | Dhanvant (G26) | M | Hanskrit (G25) | 38 | Mewa Khola |
| 26 | 127 | MadanBir (G26) | M | Hanskrit (G25) | 68 | Mewa Khola |
| 27 | 128 | Motilal (G27) | M | Dhanvant (G26) | 126 | Mewa Khola |
| 27 | 129 | Hansnand (G27) | M | Dhanvant (G26) | 126 | Mewa Khola |
| 27 | 130 | Bajnand (G27) | M | Dhanvant (G26) | 126 | Mewa Khola |
| 27 | 131 | MadanBir (G27) | M | Dhanvant (G26) | 126 | Mewa Khola |
| 28 | 132 | Dhan Bdr. (G28) | M | Motilal (G27) | 128 | Mewa Khola |
| 28 | 133 | Not Available (G28) | M | Hansnand (G27) | 129 | Mewa Khola |
| 28 | 134 | Gyan Bdr. (G28) | M | Hansnand (G27) | 129 | Mewa Khola |
| 28 | 135 | Not Available (G28) | M | Hansnand (G27) | 129 | Mewa Khola |
| 28 | 136 | Not Available (G28) | M | Hansnand (G27) | 129 | Mewa Khola |
| 29 | 137 | Bal Bdr. (G29) | M | Dhan Bdr. (G28) | 132 | Mewa Khola |
| 29 | 138 | Bhim Bdr. (G29) | M | Dhan Bdr. (G28) | 132 | Mewa Khola |
| 29 | 139 | Kul Bdr. (G29) | M | Gyan Bdr. (G28) | 134 | Mewa Khola |
| 29 | 140 | Ratna Bdr. (G29) | M | Gyan Bdr. (G28) | 134 | Mewa Khola |
| 29 | 141 | Lal Bdr. (G29) | M | Gyan Bdr. (G28) | 134 | Mewa Khola |
| 30 | 142 | Deo Man (G30) | M | Bal Bdr. (G29) | 137 | Mewa Khola |
| 30 | 143 | Uttar Kumar (G30) | M | Bhim Bdr. (G29) | 138 | Mewa Khola |
| 30 | 144 | Bir Bdr. (G30) | M | Bhim Bdr. (G29) | 138 | Mewa Khola |
| 30 | 145 | Bal Kumar. (G30) | M | Bhim Bdr. (G29) | 138 | Mewa Khola |
| 30 | 146 | Harkman (G30) | M | Bhim Bdr. (G29) | 138 | Mewa Khola |
| 30 | 147 | Sukman (G30) | M | Bhim Bdr. (G29) | 138 | Mewa Khola |
| 31 | 148 | Ashok (G31) | M | Uttar Kumar (G30) | 143 | Mewa Khola |
| 31 | 149 | Nisok (G31) | M | Uttar Kumar (G30) | 143 | Mewa Khola |
| 30 | 150 | Yam Bdr (G30) | M | Kul Bdr. (G29) | 139 | Mewa Khola |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 30 | 151 | Milan (G30) | M | Kul Bdr. (G29) | 139 | Mewa Khola |
| 30 | 152 | MangalSing (G30) | M | Kul Bdr. (G29) | 139 | Mewa Khola |
| 30 | 153 | SanjaHang (G30) | M | Kul Bdr. (G29) | 139 | Mewa Khola |
| 30 | 154 | Phip Raj (G30) | M | Ratna Bdr. (G29) | 140 | Mewa Khola |
| 30 | 155 | Prakash (G30) | M | Ratna Bdr. (G29) | 140 | Mewa Khola |
| 31 | 156 | Son A (G31) | M | Yam Bdr (G30) | 150 | Mewa Khola |
| 31 | 157 | Son B (G31) | M | Yam Bdr (G30) | 150 | Mewa Khola |
| 31 | 158 | Mirak (G31) | M | Milan (G30) | 151 | Mewa Khola |
| 31 | 159 | Son A Bishal (G31) | M | MangalSing (G30) | 152 | Mewa Khola |
| 31 | 160 | Son B (G31) | M | MangalSing (G30) | 152 | Mewa Khola |
| 31 | 161 | Son A (G31) | M | SanjaHang (G30) | 153 | Mewa Khola |
| 30 | 162 | Amar (G30) | M | Lal Bdr. (G29) | 141 | Mewa Khola |
| 30 | 163 | Dev Raj (G30) | M | Lal Bdr. (G29) | 141 | Mewa Khola |
| 30 | 164 | Manil (G30) | M | Lal Bdr. (G29) | 141 | Mewa Khola |
| 30 | 165 | Anil (G30) | M | Lal Bdr. (G29) | 141 | Mewa Khola |
| 31 | 166 | Aman (G31) | M | Amar (G30) | 162 | Mewa Khola |
| 28 | 167 | Bir Bdr. (G28) | M | Bajnand (G27) | 130 | Mewa Khola |
| 29 | 168 | Dal Bdr. (G29) | M | Bir Bdr. (G28) | 167 | Mewa Khola |
| 29 | 169 | Ash Bdr. (G29) | M | Bir Bdr. (G28) | 167 | Mewa Khola |
| 29 | 170 | Ashok (G29) | M | Bir Bdr. (G28) | 167 | Mewa Khola |
| 30 | 171 | Nar Bdr. (G30) | M | Dal Bdr. (G29) | 168 | Mewa Khola |
| 30 | 172 | Deep (G30) | M | Dal Bdr. (G29) | 168 | Mewa Khola |
| 30 | 173 | Name Unknown (G30) | M | Dal Bdr. (G29) | 168 | Mewa Khola |
| 30 | 174 | Kamal (G30) | M | Ash Bdr. (G29) | 169 | Mewa Khola |
| 30 | 175 | Kumar (G30) | M | Ash Bdr. (G29) | 169 | Mewa Khola |
| 31 | 176 | Divas (G31) | M | Kamal (G30) | 174 | Mewa Khola |
| 31 | 177 | Suvarna (G31) | M | Kamal (G30) | 174 | Mewa Khola |
| 31 | 178 | Bivarna (G31) | M | Kamal (G30) | 174 | Mewa Khola |
| 24 | 179 | Uksal (G24) | M | Yaranda (G23) | 37 | Mewa Khola |
| 24 | 180 | Suknand (G24) | M | Yaranda (G23) | 37 | Mewa Khola |
| 25 | 181 | DhyanSing (G25) | M | Suknand (G24) | 180 | Mewa Khola |
| 25 | 182 | JitSing (G25) | M | Suknand (G24) | 180 | Mewa Khola |
| 26 | 183 | Kumhang (G26) | M | DhyanSing (G25) | 181 | Mewa Khola |
| 26 | 184 | Hangsya (G26) | M | DhyanSing (G25) | 181 | Mewa Khola |
| 26 | 185 | Ambale (G26) | M | DhyanSing (G25) | 181 | Mewa Khola |
| 27 | 186 | BalHang (G27) | M | Kumhang (G26) | 183 | Mewa Khola |
| 28 | 187 | Makardhoj (G28) | M | BalHang (G27) | 186 | Mewa Khola |
| 28 | 188 | Bhagivant (G28) | M | BalHang (G27) | 186 | Mewa Khola |
| 28 | 189 | Bajnand (G28) | M | BalHang (G27) | 186 | Mewa Khola |
| 28 | 190 | Jitman (G28) | M | BalHang (G27) | 186 | Mewa Khola |
| 28 | 191 | Man Bdr. (G28) | M | BalHang (G27) | 186 | Mewa Khola |
| 29 | 192 | Nabrung (G29) | M | Bhagivant (G28) | 188 | Mewa Khola |
| 29 | 193 | Jitman (G29) | M | Bajnand (G28) | 189 | Mewa Khola |
| 30 | 194 | ManHang (G30) | M | Nabrung (G29) | 192 | Mewa Khola |
| 30 | 195 | LukatRaj (G30) | M | Nabrung (G29) | 192 | Mewa Khola |
| 30 | 196 | SriLal (G30) | M | Nabrung (G29) | 192 | Mewa Khola |
| 30 | 197 | Brikha Bdr. (G30) | M | Nabrung (G29) | 192 | Mewa Khola |
| 31 | 198 | Kausila (D)(G31) | F | ManHang (G30) | 194 | Mewa Khola |
| 31 | 199 | Sharmila (D)(G31) | F | ManHang (G30) | 194 | Mewa Khola |
| 31 | 200 | Bhote (G31) | M | LukatRaj (G30) | 195 | Mewa Khola |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 31 | 201 | Naina (D)(G31) | F | LukatRaj (G30) | 195 | Mewa Khola |
| 31 | 202 | Anish (G31) | M | SriLal (G30) | 196 | Mewa Khola |
| 31 | 203 | BirHang (G31) | M | Brikha Bdr. (G30) | 197 | Mewa Khola |
| 29 | 204 | Phing (G29) | M | Man Bdr. (G28) | 191 | Mewa Khola |
| 29 | 205 | SataHang (G29) | M | Man Bdr. (G28) | 191 | Mewa Khola |
| 29 | 206 | NamHang (G29) | M | Man Bdr. (G28) | 191 | Mewa Khola |
| 29 | 207 | JitMan (G29) | M | Man Bdr. (G28) | 191 | Mewa Khola |
| 29 | 208 | A-are (G29) | M | Man Bdr. (G28) | 191 | Mewa Khola |
| 30 | 209 | Amrit (G30) | M | SataHang (G29) | 205 | Mewa Khola |
| 30 | 210 | Mithuppa (G30) | M | SataHang (G29) | 205 | Mewa Khola |
| 30 | 211 | SanjMan (G30) | M | SataHang (G29) | 205 | Mewa Khola |
| 30 | 212 | MangalSing (G30) | M | SataHang (G29) | 205 | Mewa Khola |
| 30 | 213 | SanjaRam (G30) | M | NamHang (G29) | 206 | Mewa Khola |
| 30 | 214 | SukraRaj (G30) | M | NamHang (G29) | 206 | Mewa Khola |
| 31 | 215 | Ajay (G31) | M | SanjMan (G30) | 211 | Mewa Khola |
| 31 | 216 | Vijay (G31) | M | SanjMan (G30) | 211 | Mewa Khola |
| 31 | 217 | Aruni (D)(G31) | F | SanjMan (G30) | 211 | Mewa Khola |
| 31 | 218 | Manu (G31) | M | SanjaRam (G30) | 213 | Mewa Khola |
| 31 | 219 | Subhash (G31) | M | SanjaRam (G30) | 213 | Mewa Khola |
| 31 | 220 | Shila (D)(G31) | F | SanjaRam (G30) | 213 | Mewa Khola |
| 31 | 221 | Asha (D)(G31) | F | SanjaRam (G30) | 213 | Mewa Khola |
| 32 | 222 | Name Unknown (G32) | M | Ajay (G31) | 215 | Mewa Khola |
| 27 | 223 | Tappa (G27) | M | Dhana Raj (G26) | 47 | Hangpang |
| 27 | 224 | Manorath (G27) | M | Dhana Raj (G26) | 47 | Hangpang |
| 27 | 225 | MahendraDhoj (G27) | M | Dhana Raj (G26) | 47 | Hangpang |
| 27 | 226 | IndraDhoj (G27) | M | Dhana Raj (G26) | 47 | Hangpang |
| 27 | 227 | NakalDhoj (G27) | M | Dhana Raj (G26) | 47 | Hangpang |
| 28 | 228 | Laxime (G28) | M | Tappa (G27) | 223 | Hangpang |
| 28 | 229 | MegLal (G28) | M | Manorath (G27) | 224 | Hangpang |
| 28 | 230 | KuberSing (G28) | M | Manorath (G27) | 224 | Hangpang |
| 29 | 231 | Nar Bdr. (G29) | M | Laxime (G28) | 228 | Hangpang |
| 29 | 232 | Chandra Bdr. (G29) | M | Laxime (G28) | 228 | Hangpang |
| 29 | 233 | Ratna Bdr. (G29) | M | Laxime (G28) | 228 | Hangpang |
| 29 | 234 | BudhiMan (G29) | M | MegLal (G28) | 229 | Hangpang |
| 29 | 235 | Dev Kumar (G29) | M | KuberSing (G28) | 230 | Hangpang |
| 29 | 236 | Dhan Bdr. (G29) | M | KuberSing (G28) | 230 | Hangpang |
| 29 | 237 | Dik Bdr. (G29) | M | KuberSing (G28) | 230 | Hangpang |
| 29 | 238 | Krishna Bdr. (G29) | M | KuberSing (G28) | 230 | Hangpang |
| 30 | 239 | Karna Bdr. (G30) | M | Nar Bdr. (G29) | 231 | Hangpang |
| 30 | 240 | Lasune (G30) | M | Nar Bdr. (G29) | 231 | Hangpang |
| 30 | 241 | Bhakta Bdr. (G30) | M | Ratna Bdr. (G29) | 233 | Hangpang |
| 30 | 242 | Shanta Bdr. (G30) | M | Ratna Bdr. (G29) | 233 | Hangpang |
| 30 | 243 | Hem Bdr. (G30) | M | Ratna Bdr. (G29) | 233 | Hangpang |
| 30 | 244 | Buddha Raj (G30) | M | Ratna Bdr. (G29) | 233 | Hangpang |
| 30 | 245 | Mankaji (G30) | M | Ratna Bdr. (G29) | 233 | Hangpang |
| 30 | 246 | Raj Bdr. (G30) | M | BudhiMan (G29) | 234 | Hangpang |
| 30 | 247 | Manuwari (G30) | M | BudhiMan (G29) | 234 | Hangpang |
| 31 | 248 | Bhupal (G31) | M | Karna Bdr. (G30) | 239 | Hangpang |
| 31 | 249 | Bindu (D)(G31) | F | Karna Bdr. (G30) | 239 | Hangpang |
| 31 | 250 | Sunita (D)(G31) | F | Karna Bdr. (G30) | 239 | Hangpang |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 31 | 251 | Anita (D)(G31) | F | Karna Bdr. (G30) | 239 | Hangpang |
| 31 | 252 | Sabona (D)(G31) | F | Karna Bdr. (G30) | 239 | Hangpang |
| 31 | 253 | Astha (D)(G31) | F | Karna Bdr. (G30) | 239 | Hangpang |
| 31 | 254 | Aita (G31) | M | Lasune (G30) | 240 | Hangpang |
| 31 | 255 | Sanchaiba (D)(G31) | F | Lasune (G30) | 240 | Hangpang |
| 31 | 256 | Archana (D)(G31) | F | Lasune (G30) | 240 | Hangpang |
| 31 | 257 | Sandesh (G31) | M | Shanta Bdr. (G30) | 242 | Hangpang |
| 31 | 258 | Laxmi (D)(G31) | F | Shanta Bdr. (G30) | 242 | Hangpang |
| 31 | 259 | Anu (D)(G31) | F | Shanta Bdr. (G30) | 242 | Hangpang |
| 31 | 260 | Sita (D)(G31) | F | Shanta Bdr. (G30) | 242 | Hangpang |
| 31 | 261 | Rita (D)(G31) | F | Shanta Bdr. (G30) | 242 | Hangpang |
| 31 | 262 | Manita (D)(G31) | F | Shanta Bdr. (G30) | 242 | Hangpang |
| 31 | 263 | Anita (D)(G31) | F | Shanta Bdr. (G30) | 242 | Hangpang |
| 31 | 264 | Sujan (G31) | M | Hem Bdr. (G30) | 243 | Hangpang |
| 31 | 265 | Oshalksa(G31) | M | Buddha Raj (G30) | 244 | Hangpang |
| 31 | 266 | Pravin (G31) | M | Mankaji (G30) | 245 | Hangpang |
| 31 | 267 | Yogensa (G31) | M | Mankaji (G30) | 245 | Hangpang |
| 31 | 268 | Visam (G31) | M | Mankaji (G30) | 245 | Hangpang |
| 31 | 269 | Sameer (G31) | M | Mankaji (G30) | 245 | Hangpang |
| 31 | 270 | Shikhar (G31) | M | Mankaji (G30) | 245 | Hangpang |
| 32 | 271 | Namget (G32) | M | Bhupal (G31) | 248 | Hangpang |
| 32 | 272 | Salina (D) (G32) | F | Bhupal (G31) | 248 | Hangpang |
| 28 | 273 | Suvjung (G28) | M | MahendraDhoj (G27) | 225 | Hangpang |
| 29 | 274 | Krishna Bdr. (G29) | M | Suvjung (G28) | 273 | Hangpang |
| 30 | 275 | Artha Bdr. (G30) | M | Krishna Bdr. (G29) | 274 | Hangpang |
| 30 | 276 | DeviMaya (D)(G30) | F | Krishna Bdr. (G29) | 274 | Hangpang |
| 30 | 277 | SukhMaya (D)(G30) | F | Krishna Bdr. (G29) | 274 | Hangpang |
| 30 | 278 | DhanMaya (D)(G30) | F | Krishna Bdr. (G29) | 274 | Hangpang |
| 30 | 279 | RajKumari (D)(G30) | F | Krishna Bdr. (G29) | 274 | Hangpang |
| 30 | 280 | DilMaya (D)(G30) | F | Krishna Bdr. (G29) | 274 | Hangpang |
| 30 | 281 | Lila (D)(G30) | F | Krishna Bdr. (G29) | 274 | Hangpang |
| 30 | 282 | Pavitra (D)(G30) | F | Krishna Bdr. (G29) | 274 | Hangpang |
| 31 | 283 | Parvat (G31) | M | Artha Bdr. (G30) | 275 | Hangpang |
| 31 | 284 | Tank (G31) | M | Artha Bdr. (G30) | 275 | Hangpang |
| 31 | 285 | Suraj (G31) | M | Artha Bdr. (G30) | 275 | Hangpang |
| 31 | 286 | Suman (G31) | M | Artha Bdr. (G30) | 275 | Hangpang |
| 32 | 287 | Ayusma (D)(G32) | F | Parvat (G31) | 283 | Hangpang |
| 32 | 288 | Yamuna (D)(G32) | F | Tank (G31) | 284 | Hangpang |
| 30 | 289 | IndraMaya (D)(G30) | F | Ratna Bdr. (G29) | 233 | Hangpang |
| 30 | 290 | Sujata (D)(G30) | F | Ratna Bdr. (G29) | 233 | Hangpang |
| 30 | 291 | ManKumari (D)(G30) | F | Ratna Bdr. (G29) | 233 | Hangpang |
| 31 | 292 | Prakash (G31) | M | Raj Bdr. (G30) | 246 | Hangpang |
| 31 | 293 | Milan (G31) | M | Raj Bdr. (G30) | 246 | Hangpang |
| 31 | 294 | Pardesi (G31) | M | Raj Bdr. (G30) | 246 | Hangpang |
| 31 | 295 | Vikash (G31) | M | Raj Bdr. (G30) | 246 | Hangpang |
| 31 | 296 | Subhash (G31) | M | Raj Bdr. (G30) | 246 | Hangpang |
| 31 | 297 | Bunu (D)(G31) | F | Raj Bdr. (G30) | 246 | Hangpang |
| 31 | 298 | Rachana (D)(G31) | F | Manuwari (G30) | 247 | Hangpang |
| 31 | 299 | Vandana (D)(G31) | F | Manuwari (G30) | 247 | Hangpang |
| 31 | 300 | Sangita (D)(G31) | F | Manuwari (G30) | 247 | Hangpang |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 31 | 301 | Suku (D)(G31) | F | Manuwari (G30) | 247 | Hangpang |
| 27 | 302 | LalVarna (G27) | M | Tiloksing (G26) | 48 | Hangpang |
| 28 | 303 | Kul Bdr. (G28) | M | LalVarna (G27) | 302 | Hangpang |
| 28 | 304 | SaharSing (G28) | M | LalVarna (G27) | 302 | Hangpang |
| 28 | 305 | Makthan (G28) | M | LalVarna (G27) | 302 | Hangpang |
| 28 | 306 | BramhaDhoj (G28) | M | LalVarna (G27) | 302 | Hangpang |
| 28 | 307 | Sogi (G28) | M | LalVarna (G27) | 302 | Hangpang |
| 29 | 308 | Harka Bdr. (G29) | M | BramhaDhoj (G28) | 306 | Hangpang |
| 29 | 309 | Purna Bdr. (G29) | M | Sogi (G28) | 307 | Hangpang |
| 30 | 310 | Dil Bdr. (G30) | M | Purna Bdr. (G29) | 309 | Hangpang |
| 30 | 311 | Tara (D) (G30) | F | Purna Bdr. (G29) | 309 | Hangpang |
| 31 | 312 | Gaurav (G31) | M | Dil Bdr. (G30) | 310 | Hangpang |
| 31 | 313 | Nisha (G31) | M | Dil Bdr. (G30) | 310 | Hangpang |
| 31 | 314 | Sirjana (G31) | M | Dil Bdr. (G30) | 310 | Hangpang |
| 27 | 315 | Laxman (G27) | M | Dharmadhoj (G26) | 49 | Hangpang |
| 27 | 316 | Kalusing (G27) | M | Dharmadhoj (G26) | 49 | Hangpang |
| 27 | 317 | Hangfek (G27) | M | Dharmadhoj (G26) | 49 | Hangpang |
| 27 | 318 | Lakha (G27) | M | Dharmadhoj (G26) | 49 | Hangpang |
| 27 | 319 | Navikarna (G27) | M | Dharmadhoj (G26) | 49 | Hangpang |
| 28 | 320 | Brahma (G28) | M | Kalusing (G27) | 316 | Hangpang |
| 28 | 321 | Sher Bdr. (G28) | M | Hangfek (G27) | 317 | Hangpang |
| 28 | 322 | Dal Bdr. (G28) | M | Hangfek (G27) | 317 | Hangpang |
| 28 | 323 | GumanDhoj (G28) | M | Lakha (G27) | 318 | Hangpang |
| 28 | 324 | Ashal Bdr. (G28) | M | Navikarna (G27) | 319 | Hangpang |
| 29 | 325 | Shyam Bdr. (G29) | M | Sher Bdr. (G28) | 321 | Hangpang |
| 29 | 326 | DharmaDhoj (G29) | M | Dal Bdr. (G28) | 322 | Hangpang |
| 29 | 327 | TulaRam (G29) | M | GumanDhoj (G28) | 323 | Hangpang |
| 29 | 328 | Sher Bdr. (G29) | M | Ashal Bdr. (G28) | 324 | Hangpang |
| 29 | 329 | Aita Raj (G29) | M | Ashal Bdr. (G28) | 324 | Hangpang |
| 29 | 330 | Chandra Bdr. (G29) | M | Ashal Bdr. (G28) | 324 | Hangpang |
| 29 | 331 | Nir Bahadur (G29) | M | Ashal Bdr. (G28) | 324 | Hangpang |
| 29 | 332 | Budhi Kumari (D)(G29) | F | Ashal Bdr. (G28) | 324 | Hangpang |
| 30 | 333 | Kali Bdr (G30) | M | TulaRam (G29) | 327 | Hangpang |
| 30 | 334 | Sudhma (D) (G30) | F | TulaRam (G29) | 327 | Hangpang |
| 30 | 335 | Krishna (G30) | M | Sher Bdr. (G29) | 328 | Hangpang |
| 30 | 336 | Meche (G30) | M | Sher Bdr. (G29) | 328 | Hangpang |
| 30 | 337 | Daughter A | M | Sher Bdr. (G29) | 328 | Hangpang |
| 30 | 338 | Daughter B | M | Sher Bdr. (G29) | 328 | Hangpang |
| 30 | 339 | Yam Bdr (G30) | M | Shyam Bdr. (G29) | 325 | Hangpang |
| 30 | 340 | Gyan Bdr. (G30) | M | Shyam Bdr. (G29) | 325 | Hangpang |
| 30 | 341 | Kul Bdr. (G30) | M | Shyam Bdr. (G29) | 325 | Hangpang |
| 30 | 342 | Damaini (D) (G30) | F | Shyam Bdr. (G29) | 325 | Hangpang |
| 30 | 343 | Nawa Raj Subba (G30) | M | Aita Raj (G29) | 329 | Hangpang |
| 30 | 344 | Bimal Raj (G30) | M | Aita Raj (G29) | 329 | Hangpang |
| 30 | 345 | Kamal Raj (G30) | M | Aita Raj (G29) | 329 | Hangpang |
| 30 | 346 | Dipak Raj (G30) | M | Aita Raj (G29) | 329 | Hangpang |
| 30 | 347 | Dipendra Raj (G30) | M | Aita Raj (G29) | 329 | Hangpang |
| 30 | 348 | Dhirendra Raj (G30) | M | Aita Raj (G29) | 329 | Hangpang |
| 30 | 349 | Sarala (D)(G30) | F | Aita Raj (G29) | 329 | Hangpang |
| 30 | 350 | Kavita (D)(G30) | F | Aita Raj (G29) | 329 | Hangpang |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 30 | 351 | Sushila (D)(G30) | F | Aita Raj (G29) | 329 | Hangpang |
| 30 | 352 | Raj Kumar (G30) | M | Chandra Bdr. (G29) | 330 | Hangpang |
| 30 | 353 | GajBir (G30) | M | Chandra Bdr. (G29) | 330 | Hangpang |
| 30 | 354 | TilMatii (D)(G30) | F | Chandra Bdr. (G29) | 330 | Hangpang |
| 30 | 355 | Tara (D)(G30) | F | Chandra Bdr. (G29) | 330 | Hangpang |
| 30 | 356 | Radhika (D)(G30) | F | Chandra Bdr. (G29) | 330 | Hangpang |
| 30 | 357 | Kavita (D)(G30) | F | Chandra Bdr. (G29) | 330 | Hangpang |
| 30 | 358 | Son A (G30)) | M | Nir Bdr. (G29) | 331 | Hangpang |
| 30 | 359 | Daughter A (G30) | M | Nir Bdr. (G29) | 331 | Hangpang |
| 31 | 360 | Sandip (G31) | M | Yam Bdr (G30) | 339 | Hangpang |
| 31 | 361 | Sandhya (D)(G31) | F | Yam Bdr (G30) | 339 | Hangpang |
| 31 | 362 | Januki (D)(G31) | F | Yam Bdr (G30) | 339 | Hangpang |
| 31 | 363 | Saroj (G31) | M | Kali Bdr (G30) | 333 | Hangpang |
| 31 | 364 | Biswa Raj (G31) | M | Kali Bdr (G30) | 333 | Hangpang |
| 31 | 365 | Ganga (D)(G31) | F | Kali Bdr (G30) | 333 | Hangpang |
| 31 | 366 | Savita (D)(G31) | F | Kali Bdr (G30) | 333 | Hangpang |
| 31 | 367 | Kaushal Raj Subba (G31) | M | Nawa Raj (G30) | 343 | Hangpang |
| 31 | 368 | Nischhal Raj Subba (G31) | M | Nawa Raj (G30) | 343 | Hangpang |
| 31 | 369 | Omjung (G31) | M | Bimal Raj (G30) | 344 | Hangpang |
| 31 | 370 | Sunita (D)(G31) | F | Bimal Raj (G30) | 344 | Hangpang |
| 31 | 371 | Anita (D)(G31) | F | Bimal Raj (G30) | 344 | Hangpang |
| 31 | 372 | Prabal (G31) | M | Kamal Raj (G30) | 345 | Hangpang |
| 31 | 373 | Karuna (D)(G31) | F | Kamal Raj (G30) | 345 | Hangpang |
| 31 | 374 | Dipesh (G31) | M | Dipak Raj (G30) | 346 | Hangpang |
| 31 | 375 | Dison (G31) | M | Dipendra Raj (G30) | 347 | Hangpang |
| 31 | 376 | Dikshya (D)(G31) | F | Dipendra Raj (G30) | 347 | Hangpang |
| 31 | 377 | Anmol (G31) | M | Dhirendra Raj (G30) | 348 | Hangpang |
| 31 | 378 | Nitesh (G31) | M | Raj Kumar (G30) | 352 | Hangpang |
| 31 | 379 | Nista (D)(G31) | M | Raj Kumar (G30) | 352 | Hangpang |
| 31 | 380 | John (G31) | M | GajBir (G30) | 353 | Hangpang |
| 32 | 381 | IngsoHang (G32) | M | Saroj (G31) | 363 | Hangpang |
| 32 | 382 | Ingsang (G32) | M | Saroj (G31) | 363 | Hangpang |
| 32 | 383 | Sesangma (D)(G32) | F | Biswa Raj (G31) | 364 | Hangpang |
| 32 | 384 | Anubhav Subba (G32) | M | Kaushal Raj (G31) | 367 | Hangpang |
| 27 | 385 | Ramdutta (G27) | M | Kausing (G26) | 51 | Hangpang |
| 28 | 386 | BalSing (G28) | M | Ramdutta (G27) | 385 | Bhutan |
| 28 | 387 | Yakha ChandraBir (G28) | M | Ramdutta (G27) | 385 | Hangpang |
| 29 | 388 | Mal Bdr. (G29) | M | Yakha ChandraBir (G28) | 387 | Hangpang |
| 29 | 389 | Ingsa Raj (G29) | M | Yakha ChandraBir (G28) | 387 | Hangpang |
| 29 | 390 | Bir Prasad (G29) | M | Yakha ChandraBir (G28) | 387 | Hangpang |
| 30 | 391 | Purna Sing (G30) | M | Mal Bdr. (G29) | 388 | Hangpang |
| 30 | 392 | Bakhat Bdr. (G30) | M | Mal Bdr. (G29) | 388 | Hangpang |
| 30 | 393 | GajBir (G30) | M | Mal Bdr. (G29) | 388 | Hangpang |
| 30 | 394 | Mani Kumar (G30) | M | Mal Bdr. (G29) | 388 | Hangpang |
| 30 | 395 | Tek Bdr. (G30) | M | Mal Bdr. (G29) | 388 | Hangpang |
| 30 | 396 | Sunaule Harkadhoj (G30) | M | Ingsa Raj (G29) | 389 | Hangpang |
| 30 | 397 | Dal Bdr. (G30) | M | Ingsa Raj (G29) | 389 | Hangpang |
| 30 | 398 | Man Bdr. (G30) | M | Ingsa Raj (G29) | 389 | Hangpang |
| 30 | 399 | MohanDhoj (G30) | M | Ingsa Raj (G29) | 389 | Hangpang |
| 30 | 400 | Biswa Raj (G30) | M | Ingsa Raj (G29) | 389 | Hangpang |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 30 | 401 | Lal Bdr. (G30) | M | Bir Prasad (G29) | 390 | Hangpang |
| 30 | 402 | Ganga Prasad (G30) | M | Bir Prasad (G29) | 390 | Hangpang |
| 31 | 403 | Chandra Prasad (G31) | M | Purna Sing (G30) | 391 | Hangpang |
| 31 | 404 | Birendra Sing (G31) | M | Purna Sing (G30) | 391 | Hangpang |
| 31 | 405 | Surendra (G31) | M | Bakhat Bdr. (G30) | 392 | Hangpang |
| 31 | 406 | Jivan (G31) | M | Bakhat Bdr. (G30) | 392 | Hangpang |
| 31 | 407 | Mina Kumari (D)(G31) | F | Bakhat Bdr. (G30) | 392 | Hangpang |
| 31 | 408 | Goma Kumari (D)(G31) | F | Bakhat Bdr. (G30) | 392 | Hangpang |
| 31 | 409 | Tirtha Maya (D) (G31) | F | Bakhat Bdr. (G30) | 392 | Hangpang |
| 31 | 410 | Asha (G31) | M | Bakhat Bdr. (G30) | 392 | Hangpang |
| 31 | 411 | Mahendra Kumari (D)(G31) | F | Bakhat Bdr. (G30) | 392 | Hangpang |
| 31 | 412 | Kavita (G31) | M | Bakhat Bdr. (G30) | 392 | Hangpang |
| 31 | 413 | Rabindra (G31) | M | GajBir (G30) | 393 | Hangpang |
| 31 | 414 | Dhiren (G31) | M | GajBir (G30) | 393 | Hangpang |
| 31 | 415 | Amrita (D)(G31) | F | GajBir (G30) | 393 | Hangpang |
| 31 | 416 | Maya (D)(G31) | F | GajBir (G30) | 393 | Hangpang |
| 31 | 417 | Jayanti (D)(G31) | F | GajBir (G30) | 393 | Hangpang |
| 31 | 418 | Goma (G31) | M | GajBir (G30) | 393 | Hangpang |
| 31 | 419 | Jogendra Sing (G31) | M | Mani Kumar (G30) | 394 | Hangpang |
| 31 | 420 | Tara (D)(G31) | F | Mani Kumar (G30) | 394 | Hangpang |
| 31 | 421 | HariKala (D) (G31) | F | Mani Kumar (G30) | 394 | Hangpang |
| 31 | 422 | Yasoda (D) (G31) | F | Mani Kumar (G30) | 394 | Hangpang |
| 31 | 423 | Khemu (D)(G31) | F | Mani Kumar (G30) | 394 | Hangpang |
| 31 | 424 | Tirtha (D)(G31) | F | Mani Kumar (G30) | 394 | Hangpang |
| 31 | 425 | Dipak (G31) | M | Tek Bdr. (G30) | 395 | Hangpang |
| 31 | 426 | Bigendra (G31) | M | Tek Bdr. (G30) | 395 | Hangpang |
| 31 | 427 | Tigendra (G31) | M | Tek Bdr. (G30) | 395 | Hangpang |
| 31 | 428 | Lalita (D)(G31) | F | Tek Bdr. (G30) | 395 | Hangpang |
| 31 | 429 | Suresh (G31) | M | Lal Bdr. (G30) | 401 | Hangpang |
| 31 | 430 | Ganesh (G31) | M | Ganga Prasad (G30) | 402 | Hangpang |
| 31 | 431 | Amrita (D)(G31) | F | Ganga Prasad (G30) | 402 | Hangpang |
| 31 | 432 | Sarita (D)(G31) | F | Ganga Prasad (G30) | 402 | Hangpang |
| 32 | 433 | Melvin (G32) | M | Suresh (G31) | 429 | Hangpang |
| 32 | 434 | Sumodh (G32) | M | Ganesh (G31) | 430 | Hangpang |
| 32 | 435 | Belun (G32) | M | Ganesh (G31) | 430 | Hangpang |
| 32 | 436 | Bal Krishna (G32) | M | Chandra Prasad (G31) | 403 | Hangpang |
| 32 | 437 | Sabina (D) (G32) | F | Chandra Prasad (G31) | 403 | Hangpang |
| 32 | 438 | Tilak Sing (G32) | M | Birendra Sing (G31) | 404 | Hangpang |
| 32 | 439 | Dipendra Sing (G32) | M | Birendra Sing (G31) | 404 | Hangpang |
| 32 | 440 | TenxoHang (G32) | M | Dipak (G31) | 425 | Hangpang |
| 32 | 441 | Tumyang (G32) | M | Bigendra (G31) | 426 | Hangpang |
| 32 | 442 | Laxenta (D)(G32) | M | Bigendra (G31) | 426 | Hangpang |
| 32 | 443 | Thanget (G32) | M | Tigendra (G31) | 427 | Hangpang |
| 32 | 444 | Onchang (D)(G32) | F | Tigendra (G31) | 427 | Hangpang |
| 33 | 445 | Om Sing (G33) | M | Tilak Sing (G32) | 438 | Hangpang |
| 33 | 446 | Thakur Sing (G33) | M | Dipendra Sing (G32) | 439 | Hangpang |
| 31 | 447 | Rana Bdr. (G31) | M | Sunaule Harkadhoj (G30) | 396 | Hangpang |
| 31 | 448 | Padam Dhoj (G31) | M | Sunaule Harkadhoj (G30) | 396 | Hangpang |
| 31 | 449 | Nand Kumar (G31) | M | Sunaule Harkadhoj (G30) | 396 | Hangpang |
| 31 | 450 | ShantiRam (G31) | M | Sunaule Harkadhoj (G30) | 396 | Hangpang |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 31 | 451 | Machindra (G31) | M | Sunaule Harkadhoj (G30) | 396 | Hangpang |
| 31 | 452 | RanaDhoj (G31) | M | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 453 | Indra (D)(G31) | M | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 454 | CKumar (G31) | M | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 455 | BagBir (D)(G31) | F | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 456 | Bhim Kumari (D)(G31) | F | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 457 | Iswari (D)(G31) | F | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 458 | Sangita (D)(G31) | F | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 459 | Radhika (D)(G31) | F | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 460 | Kalpana (D)(G31) | F | Dal Bdr. (G30) | 397 | Hangpang |
| 31 | 461 | Keshar(G31) | M | Man Bdr. (G30) | 398 | Hangpang |
| 31 | 462 | Doman (G31) | M | Man Bdr. (G30) | 398 | Hangpang |
| 31 | 463 | Ambika (D)(G31) | F | Man Bdr. (G30) | 398 | Hangpang |
| 31 | 464 | Tolna (D)(G31) | F | Man Bdr. (G30) | 398 | Hangpang |
| 31 | 465 | Min Raj (G31) | M | Biswa Raj (G30) | 400 | Hangpang |
| 31 | 466 | Mani Raj (G31) | M | Biswa Raj (G30) | 400 | Hangpang |
| 31 | 467 | Doma (D)(G31) | F | Biswa Raj (G30) | 400 | Hangpang |
| 31 | 468 | Laxmi (D)(G31) | F | Biswa Raj (G30) | 400 | Hangpang |
| 32 | 469 | Ram Kumar (G32) | M | Rana Bdr. (G31) | 447 | Hangpang |
| 32 | 470 | Sundar (G32) | M | Rana Bdr. (G31) | 447 | Hangpang |
| 32 | 471 | Vijaya (D)(G32) | F | Rana Bdr. (G31) | 447 | Hangpang |
| 32 | 472 | Sese Hang (G32) | M | Machindra (G31) | 451 | Hangpang |
| 32 | 473 | Senijang (D)(G32) | F | Machindra (G31) | 451 | Hangpang |
| 32 | 474 | Dil Bdr. (G32) | M | RanaDhoj (G31) | 452 | Hangpang |
| 32 | 475 | Mangshor (D)(G32) | F | RanaDhoj (G31) | 452 | Hangpang |
| 32 | 476 | HangShor (G32) | M | RanaDhoj (G31) | 452 | Hangpang |
| 32 | 477 | Namoti (D)(G32) | F | RanaDhoj (G31) | 452 | Hangpang |
| 32 | 478 | Pramod (G32) | M | Indra (G31) | 453 | Hangpang |
| 32 | 479 | Pratima (D)(G32) | F | Indra (G31) | 453 | Hangpang |
| 32 | 480 | Tungsa (D)(G32) | F | CKumar (G31) | 454 | Hangpang |
| 32 | 481 | Anusa (D)(G32) | F | CKumar (G31) | 454 | Hangpang |
| 32 | 482 | Sunanka (D)(G32) | F | BagBir (G31) | 455 | Hangpang |
| 32 | 483 | Susana (D)(G32) | F | BagBir (G31) | 455 | Hangpang |
| 32 | 484 | Maketeju (G32) | M | Keshar(G31) | 461 | Hangpang |
| 32 | 485 | Sumnima (D)(G32) | F | Keshar(G31) | 461 | Hangpang |
| 32 | 486 | Sayan (G32) | M | Doman (G31) | 462 | Hangpang |
| 32 | 487 | Sushan (G32) | M | Doman (G31) | 462 | Hangpang |
| 32 | 488 | Samuel (G32) | M | Min Raj (G31) | 465 | Hangpang |
| 32 | 489 | Kelvin (D)(G32) | F | Min Raj (G31) | 465 | Hangpang |
| 32 | 490 | Akangsya (D)(G32) | F | Mani Raj (G31) | 466 | Hangpang |
| 32 | 491 | Dhoj Bir (G32) | M | Padam Dhoj (G31) | 448 | Hangpang |
| 32 | 492 | Karna Dhoj (G32) | M | Padam Dhoj (G31) | 448 | Hangpang |
| 32 | 493 | Harka Mati (D)(G32) | F | Padam Dhoj (G31) | 448 | Hangpang |
| 32 | 494 | DhanMaya (D)(G32) | F | Padam Dhoj (G31) | 448 | Hangpang |
| 32 | 495 | Kavita (D)(G32) | F | Padam Dhoj (G31) | 448 | Hangpang |
| 32 | 496 | Kamala (D)(G32) | F | Padam Dhoj (G31) | 448 | Hangpang |
| 32 | 497 | Prem Kumari (D)(G32) | F | Padam Dhoj (G31) | 448 | Hangpang |
| 32 | 498 | Yam Kumar (G32) | M | ShantiRam (G31) | 450 | Hangpang |
| 32 | 499 | Sharmila (D)(G32) | F | ShantiRam (G31) | 450 | Hangpang |
| 32 | 500 | Richan (G32) | M | Rabindra (G31) | 413 | Hangpang |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 32 | 501 | Samrat (G32) | M | Jogendra Sing (G31) | 419 | Hangpang |
| 32 | 502 | Prasamsa (D)(G32) | F | Jogendra Sing (G31) | 419 | Hangpang |
| 32 | 503 | Drisya (D)(G32) | F | Jogendra Sing (G31) | 419 | Hangpang |
| 33 | 504 | Dwayena (D) (G33) | F | Ram Kumar (G32) | 471 | Hangpang |
| 33 | 505 | Drisya (D)(G33) | F | Ram Kumar (G32) | 471 | Hangpang |
| 27 | 506 | Name Unknown (G27) | M | Dharmabir (G26) | 50 | Sankhuwasabh |
| 27 | 507 | Bhagidatta (G27) | M | Dharmabir (G26) | 50 | Sankhuwasabh |
| 27 | 508 | Chitawa (G27) | M | Dharmabir (G26) | 50 | Sankhuwasabh |
| 27 | 509 | Ujwaldhoj (G27) | M | Dharmabir (G26) | 50 | Sankhuwasabh |
| 27 | 510 | Abebaba (G27) | M | Dharmabir (G26) | 50 | Sankhuwasabh |
| 27 | 511 | Name Unknown (G27) | M | Dharmabir (G26) | 50 | Sankhuwasabh |
| 28 | 512 | Jit Bahadur (G28) | M | Bhagidatta (G27) | 507 | Sankhuwasabh |
| 28 | 513 | BhartaSing (G28) | M | Bhagidatta (G27) | 507 | Sankhuwasabh |
| 28 | 514 | Guman Sainla (G28) | M | Bhagidatta (G27) | 507 | Sankhuwasabh |
| 28 | 515 | Ashar Sing (G28) | M | Chitawa (G27) | 508 | Sankhuwasabh |
| 29 | 516 | Dal Bahadur (G29) | M | Jit Bahadur (G28) | 512 | Sankhuwasabh |
| 29 | 517 | Chandra Bahadur (G29) | M | Jit Bahadur (G28) | 512 | Sankhuwasabh |
| 29 | 518 | Bhakta Bahadur (G29) | M | Jit Bahadur (G28) | 512 | Sankhuwasabh |
| 29 | 519 | Harku (G29) | M | BhartaSing (G28) | 513 | Sankhuwasabh |
| 29 | 520 | Purna (G29) | M | Guman Sainla (G28) | 514 | Sankhuwasabh |
| 29 | 521 | Rana Hang (G29) | M | Guman Sainla (G28) | 514 | Sankhuwasabh |
| 29 | 522 | Maita Raj (G29) | M | Ashar Sing (G28) | 515 | Sankhuwasabh |
| 29 | 523 | Padam Lal (G29) | M | Ashar Sing (G28) | 515 | Sankhuwasabh |
| 29 | 524 | Nar Bahadur (G29) | M | Ashar Sing (G28) | 515 | Sankhuwasabh |
| 30 | 525 | BudhaBir (G30) | M | Dal Bahadur (G29) | 516 | Sankhuwasabh |
| 30 | 526 | GarjMan (G30) | M | Dal Bahadur (G29) | 516 | Sankhuwasabh |
| 30 | 527 | Kancha (G30) | M | Dal Bahadur (G29) | 516 | Sankhuwasabh |
| 30 | 528 | Kamal (G30) | M | Harku (G29) | 519 | Sankhuwasabh |
| 30 | 529 | Ash Kumar (G30) | M | Harku (G29) | 519 | Sankhuwasabh |
| 30 | 530 | Dilip (G30) | M | Harku (G29) | 519 | Sankhuwasabh |
| 30 | 531 | Kalimaya (D)(G30) | F | Harku (G29) | 519 | Sankhuwasabh |
| 30 | 532 | Luiri (D)(G30) | F | Harku (G29) | 519 | Sankhuwasabh |
| 30 | 533 | Mikangma (D)(G30) | F | Harku (G29) | 519 | Sankhuwasabh |
| 30 | 534 | Tara (D)(G30) | F | Harku (G29) | 519 | Sankhuwasabh |
| 30 | 535 | Name Unknown (G30) | M | Purna (G29) | 520 | Sankhuwasabh |
| 30 | 536 | SukaRam (G30) | M | Rana Hang (G29) | 521 | Sankhuwasabh |
| 30 | 537 | Mrighe (G30) | M | Bhakta Bahadur (G29) | 518 | Sankhuwasabh |
| 30 | 538 | Dhanman (G30) | M | Bhakta Bahadur (G29) | 518 | Sankhuwasabh |
| 30 | 539 | Singha Bdr. (G30) | M | Bhakta Bahadur (G29) | 518 | Assam |
| 30 | 540 | Mudulya (G30) | M | Bhakta Bahadur (G29) | 518 | Assam |
| 30 | 541 | Mustaya (G30) | M | Bhakta Bahadur (G29) | 518 | Assam |
| 30 | 542 | Bishnu (G30) | M | Bhakta Bahadur (G29) | 518 | Sankhuwasabh |
| 30 | 543 | Harkamati (D)(G30) | F | Bhakta Bahadur (G29) | 518 | Sankhuwasabh |
| 30 | 544 | Jabati (D)(G30) | F | Bhakta Bahadur (G29) | 518 | Sankhuwasabh |
| 30 | 545 | Sekki (D)(G30) | F | Bhakta Bahadur (G29) | 518 | Sankhuwasabh |
| 30 | 546 | Bukki (D)(G30) | F | Bhakta Bahadur (G29) | 518 | Sankhuwasabh |
| 30 | 547 | ParshuRam (G30) | M | Chandra Bahadur (G29) | 517 | Sankhuwasabh |
| 30 | 548 | Ranpal (G30) | M | Chandra Bahadur (G29) | 517 | Sankhuwasabh |
| 30 | 549 | SaranSing (G30) | M | Chandra Bahadur (G29) | 517 | Sankhuwasabh |
| 30 | 550 | Moto (D)(G30) | F | Chandra Bahadur (G29) | 517 | Sankhuwasabh |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 30 | 551 | Pavitra (D)(G30) | F | Chandra Bahadur (G29) | 517 | Sankhuwasabha |
| 30 | 552 | Budhmati (D)(G30) | F | Chandra Bahadur (G29) | 517 | Sankhuwasabha |
| 30 | 553 | Manmaya (D)(G30) | F | Chandra Bahadur (G29) | 517 | Sankhuwasabha |
| 30 | 554 | Marichman (G30) | M | Maita Raj (G29) | 522 | Sankhuwasabha |
| 30 | 555 | Devi Bahadur (G30) | M | Padam Lal (G29) | 523 | Sankhuwasabha |
| 30 | 556 | AshDhoj (G30) | M | Nar Bahadur (G29) | 524 | Sankhuwasabha |
| 30 | 557 | Birkha Bahadur (G30) | M | Nar Bahadur (G29) | 524 | Sankhuwasabha |
| 30 | 558 | Birbal (G30) | M | Nar Bahadur (G29) | 524 | Sankhuwasabha |
| 30 | 559 | Sukmaya (D)(G30) | F | Nar Bahadur (G29) | 524 | Sankhuwasabha |
| 28 | 560 | Ashalman (G28) | M | Ujwaldhoj (G27) | 509 | Sankhuwasabha |
| 29 | 561 | Aita Bahadur (G29) | M | Ashalman (G28) | 560 | Sankhuwasabha |
| 29 | 562 | Chatra Bahadur (G29) | M | Ashalman (G28) | 560 | Sankhuwasabha |
| 29 | 563 | Name Unknown (G29) | M | Ashalman (G28) | 560 | Sankhuwasabha |
| 30 | 564 | Dhan Bahadur (G30) | M | Aita Bahadur (G29) | 561 | Sankhuwasabha |
| 30 | 565 | Arthaman (G30) | M | Chatra Bahadur (G29) | 562 | Sankhuwasabha |
| 30 | 566 | Lal Bahadur (G30) | M | Name Unknown (G29) | 563 | Sankhuwasabha |
| 31 | 567 | Sundar (G31) | M | BudhaBir (G30) | 525 | Sankhuwasabha |
| 31 | 568 | Harka Bdr. (G31) | M | BudhaBir (G30) | 525 | Sankhuwasabha |
| 31 | 569 | AitaRani (D)(G31) | F | BudhaBir (G30) | 525 | Sankhuwasabha |
| 31 | 570 | Shyam Maya (D)(G31) | F | BudhaBir (G30) | 525 | Sankhuwasabha |
| 31 | 571 | Bhim Kumari (D)(G31) | F | BudhaBir (G30) | 525 | Sankhuwasabha |
| 31 | 572 | Petreya (G31) | M | Name Unknown (G30) | 535 | Sankhuwasabha |
| 31 | 573 | Name Unknown (G31) | M | Name Unknown (G30) | 535 | Sankhuwasabha |
| 31 | 574 | Name Unknown (G31) | M | Name Unknown (G30) | 535 | Sankhuwasabha |
| 31 | 575 | Kumar (G31) | M | SukaRam (G30) | 536 | Sankhuwasabha |
| 31 | 576 | Vaku (G31) | M | SukaRam (G30) | 536 | Sankhuwasabha |
| 31 | 577 | Tehrathumya (G31) | M | SukaRam (G30) | 536 | Sankhuwasabha |
| 31 | 578 | Bimala (D)(G31) | F | SukaRam (G30) | 536 | Sankhuwasabha |
| 31 | 579 | Indra (G31) | M | Ranpal (G30) | 548 | Sankhuwasabha |
| 31 | 580 | Name Unknown (G31) | M | Ranpal (G30) | 548 | Sankhuwasabha |
| 31 | 581 | Lalit (G31) | M | Ranpal (G30) | 548 | Sankhuwasabha |
| 31 | 582 | Sancha (D)(G31) | F | Ranpal (G30) | 548 | Sankhuwasabha |
| 31 | 583 | Pramila (D)(G31) | F | Ranpal (G30) | 548 | Sankhuwasabha |
| 31 | 584 | Prem (G31) | M | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 585 | Suk Bahadur (G31) | M | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 586 | Ambika (G31) | M | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 587 | Sandip (G31) | M | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 588 | Sancha (D)(G31) | F | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 589 | Vishnu (D)(G31) | F | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 590 | Sharmila (D)(G31) | F | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 591 | Urmila (D)(G31) | F | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 592 | Menuka (D)(G31) | F | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 593 | Renuka (D)(G31) | F | SaranSing (G30) | 549 | Sankhuwasabha |
| 31 | 594 | Manahang (G31) | M | ParshuRam (G30) | 547 | Sankhuwasabha |
| 31 | 595 | Kesh Bahadur (G31) | M | ParshuRam (G30) | 547 | Sankhuwasabha |
| 31 | 596 | Jit Bahadur (G31) | M | ParshuRam (G30) | 547 | Sankhuwasabha |
| 31 | 597 | Suman (G31) | M | ParshuRam (G30) | 547 | Sankhuwasabha |
| 31 | 598 | Arjun (G31) | M | ParshuRam (G30) | 547 | Sankhuwasabha |
| 31 | 599 | Man Bahadur (G31) | M | ParshuRam (G30) | 547 | Sankhuwasabha |
| 31 | 600 | Aiti (D)(G31) | F | ParshuRam (G30) | 547 | Sankhuwasabha |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 31 | 601 | Rupa (D)(G31) | F | ParshuRam (G30) | 547 | Sankhuwasabha |
| 31 | 602 | Hasta (G31) | M | Marichman (G30) | 554 | Sankhuwasabha |
| 31 | 603 | Tul Bahadur (G31) | M | Marichman (G30) | 554 | Sankhuwasabha |
| 31 | 604 | Dil Bahadur (G31) | M | Marichman (G30) | 554 | Sankhuwasabha |
| 31 | 605 | Mysor (G31) | M | Marichman (G30) | 554 | Sankhuwasabha |
| 31 | 606 | Sher Bahadur (G31) | M | Marichman (G30) | 554 | Sankhuwasabha |
| 31 | 607 | Bir Bahadur (G31) | M | Marichman (G30) | 554 | Sankhuwasabha |
| 31 | 608 | Juddha Bahadur (G31) | M | AshDhoj (G30) | 556 | Sankhuwasabha |
| 31 | 609 | Tek Bahadur (G31) | M | AshDhoj (G30) | 556 | Sankhuwasabha |
| 31 | 610 | Amber Bahadur (G31) | M | AshDhoj (G30) | 556 | Sankhuwasabha |
| 31 | 611 | Surya (G31) | M | AshDhoj (G30) | 556 | Sankhuwasabha |
| 31 | 612 | Sukmaya (D)(G31) | F | AshDhoj (G30) | 556 | Sankhuwasabha |
| 31 | 613 | Dilli (G31) | M | Birbal (G30) | 558 | Sankhuwasabha |
| 31 | 614 | NarayanDhoj (G31) | M | Birbal (G30) | 558 | Sankhuwasabha |
| 31 | 615 | Manmati (D)(G31) | F | Birbal (G30) | 558 | Sankhuwasabha |
| 31 | 616 | Pyari (D)(G31) | F | Dhan Bahadur (G30) | 564 | Sankhuwasabha |
| 31 | 617 | Nanda Bahadur (G31) | M | Dhan Bahadur (G30) | 564 | Sankhuwasabha |
| 31 | 618 | Sukpal (G31) | M | Arthaman (G30) | 565 | Sankhuwasabha |
| 31 | 619 | Phendi (D)(G31) | F | Arthaman (G30) | 565 | Sankhuwasabha |
| 31 | 620 | Name Unknown (G31) | M | Lal Bahadur (G30) | 566 | Sankhuwasabha |
| 31 | 621 | Khadga (G31) | M | Devi Bahadur (G30) | 555 | Sankhuwasabha |
| 31 | 622 | Kulbir (G31) | M | Devi Bahadur (G30) | 555 | Sankhuwasabha |
| 31 | 623 | Man Bahadur (G31) | M | Devi Bahadur (G30) | 555 | Sankhuwasabha |
| 31 | 624 | Suman (G31) | M | Devi Bahadur (G30) | 555 | Sankhuwasabha |
| 31 | 625 | Chandra (G31) | M | Devi Bahadur (G30) | 555 | Sankhuwasabha |
| 31 | 626 | Pyari (D)(G31) | F | Devi Bahadur (G30) | 555 | Sankhuwasabha |
| 31 | 627 | Lok Bahadur (G31) | M | Birkha Bahadur (G30) | 557 | Sankhuwasabha |
| 31 | 628 | Lal Sing (G31) | M | Birkha Bahadur (G30) | 557 | Sankhuwasabha |
| 31 | 629 | Aita Sing (G31) | M | Birkha Bahadur (G30) | 557 | Sankhuwasabha |
| 31 | 630 | Purna (G31) | M | Birkha Bahadur (G30) | 557 | Sankhuwasabha |
| 31 | 631 | Dinesh (G31) | M | Birkha Bahadur (G30) | 557 | Sankhuwasabha |
| 31 | 632 | Bal Hang (G31) | M | Birkha Bahadur (G30) | 557 | Sankhuwasabha |
| 31 | 633 | Anamika (D)(G31) | F | Birkha Bahadur (G30) | 557 | Sankhuwasabha |
| 31 | 634 | Tikarni (D)(G31) | F | Birkha Bahadur (G30) | 557 | Sankhuwasabha |
| 32 | 635 | Bijay (G32) | M | Sundar (G31) | 567 | Sankhuwasabha |
| 32 | 636 | Rabina (D)(G32) | F | Sundar (G31) | 567 | Sankhuwasabha |
| 32 | 637 | Rasa (D)(G32) | F | Sundar (G31) | 567 | Sankhuwasabha |
| 32 | 638 | Nisa (D)(G32) | F | Sundar (G31) | 567 | Sankhuwasabha |
| 32 | 639 | SeseHang (G32) | M | Kesh Bahadur (G31) | 595 | Sankhuwasabha |
| 32 | 640 | Kumari (D)(G32) | F | Kesh Bahadur (G31) | 595 | Sankhuwasabha |
| 32 | 641 | Numa (D)(G32) | F | Kesh Bahadur (G31) | 595 | Sankhuwasabha |
| 32 | 642 | Anju (D)(G32) | F | Jit Bahadur (G31) | 596 | Sankhuwasabha |
| 32 | 643 | Binita (D)(G32) | F | Man Bahadur (G31) | 599 | Sankhuwasabha |
| 32 | 644 | Sonia (D)(G32) | F | Man Bahadur (G31) | 599 | Sankhuwasabha |
| 32 | 645 | Sargam (G32) | M | Hasta (G31) | 602 | Sankhuwasabha |
| 32 | 646 | Samragyi (D)(G32) | F | Hasta (G31) | 602 | Sankhuwasabha |
| 32 | 647 | Damber (G32) | M | Tul Bahadur (G31) | 603 | Sankhuwasabha |
| 32 | 648 | PurnaHang (G32) | M | Tul Bahadur (G31) | 603 | Sankhuwasabha |
| 32 | 649 | SomHang (G32) | M | Tul Bahadur (G31) | 603 | Sankhuwasabha |
| 32 | 650 | Name Unknown (D)(G32) | F | Tul Bahadur (G31) | 603 | Sankhuwasabha |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 32 | 651 | Mukesh (G32) | M | Dil Bahadur (G31) | 604 | Sankhuwasabha |
| 32 | 652 | Prakash (G32) | M | Mysor (G31) | 605 | Sankhuwasabha |
| 32 | 653 | PyarJung (G32) | M | Sher Bahadur (G31) | 606 | Sankhuwasabha |
| 32 | 654 | Binod (G32) | M | Juddha Bahadur (G31) | 608 | Sankhuwasabha |
| 32 | 655 | Ganga Bdr. (G32) | M | Juddha Bahadur (G31) | 608 | Sankhuwasabha |
| 32 | 656 | Pakchi (D)(G32) | F | Juddha Bahadur (G31) | 608 | Sankhuwasabha |
| 32 | 657 | Basanti (D)(G32) | F | Juddha Bahadur (G31) | 608 | Sankhuwasabha |
| 32 | 658 | Yogesh (G32) | M | Tek Bahadur (G31) | 609 | Sankhuwasabha |
| 32 | 659 | Chetan (G32) | M | Tek Bahadur (G31) | 609 | Sankhuwasabha |
| 32 | 660 | Sasing (G32) | M | Tek Bahadur (G31) | 609 | Sankhuwasabha |
| 32 | 661 | Sriya (D)(G32) | F | Tek Bahadur (G31) | 609 | Sankhuwasabha |
| 32 | 662 | Chameli (D)(G32) | F | Amber Bahadur (G31) | 610 | Sankhuwasabha |
| 32 | 663 | Binu (D)(G32) | F | Amber Bahadur (G31) | 610 | Sankhuwasabha |
| 32 | 664 | Tara (D)(G32) | F | Amber Bahadur (G31) | 610 | Sankhuwasabha |
| 32 | 665 | Pushpa (D)(G32) | F | Amber Bahadur (G31) | 610 | Sankhuwasabha |
| 32 | 666 | Something (G32) | M | Surya (G31) | 611 | Sankhuwasabha |
| 32 | 667 | Manju (D)(G32) | F | Surya (G31) | 611 | Sankhuwasabha |
| 32 | 668 | Anjana (D)(G32) | F | Surya (G31) | 611 | Sankhuwasabha |
| 32 | 669 | Name Unknown (G32) | M | Dilli (G31) | 613 | Sankhuwasabha |
| 32 | 670 | Ayush (G32) | M | NarayanDhoj (G31) | 614 | Sankhuwasabha |
| 32 | 671 | Ashish (G32) | M | NarayanDhoj (G31) | 614 | Sankhuwasabha |
| 32 | 672 | Sunil (G32) | M | Nanda Bahadur (G31) | 617 | Sankhuwasabha |
| 32 | 673 | Sandesh (G312) | M | Nanda Bahadur (G31) | 617 | Sankhuwasabha |
| 32 | 674 | Raja (G32) | M | Nanda Bahadur (G31) | 617 | Sankhuwasabha |
| 32 | 675 | SeseHang (G32) | M | Nanda Bahadur (G31) | 617 | Sankhuwasabha |
| 32 | 676 | Sumana (D)(G32) | F | Nanda Bahadur (G31) | 617 | Sankhuwasabha |
| 32 | 677 | Sushma (D)(G32) | F | Nanda Bahadur (G31) | 617 | Sankhuwasabha |
| 32 | 678 | Jiten (G32) | M | Khadga (G31) | 621 | Sankhuwasabha |
| 32 | 679 | Pravin (G32) | M | Khadga (G31) | 621 | Sankhuwasabha |
| 32 | 680 | Sabin (G32) | M | Khadga (G31) | 621 | Sankhuwasabha |
| 32 | 681 | Kumari (D)(G32) | F | Khadga (G31) | 621 | Sankhuwasabha |
| 32 | 682 | Maili (D)(G32) | F | Khadga (G31) | 621 | Sankhuwasabha |
| 32 | 683 | Kanchi (D)(G32) | F | Khadga (G31) | 621 | Sankhuwasabha |
| 32 | 684 | Kusan (G32) | M | Kulbir (G31) | 622 | Sankhuwasabha |
| 32 | 685 | Susma (D)(G32) | F | Kulbir (G31) | 622 | Sankhuwasabha |
| 32 | 686 | Phungjin (D)(G32) | F | Kulbir (G31) | 622 | Sankhuwasabha |
| 32 | 687 | Ayush (G32) | M | Man Bahadur (G31) | 623 | Sankhuwasabha |
| 32 | 688 | Abiral (G32) | M | Man Bahadur (G31) | 623 | Sankhuwasabha |
| 32 | 689 | Sujal (G32) | M | Suman (G31) | 624 | Sankhuwasabha |
| 32 | 690 | Tumyang (G32) | M | Suman (G31) | 624 | Sankhuwasabha |
| 32 | 691 | Thebang (G32) | M | Suman (G31) | 624 | Sankhuwasabha |
| 32 | 692 | NaraMaya (D)(G32) | F | Suman (G31) | 624 | Sankhuwasabha |
| 32 | 693 | Kali (D)(G32) | F | Suman (G31) | 624 | Sankhuwasabha |
| 32 | 694 | Nayan (G32) | M | Chandra (G31) | 625 | Sankhuwasabha |
| 32 | 695 | Ayan (G32) | M | Chandra (G31) | 625 | Sankhuwasabha |
| 32 | 696 | Mattu (G32) | M | Lok Bahadur (G31) | 627 | Sankhuwasabha |
| 32 | 697 | Name Unknown (G31) | M | Lok Bahadur (G31) | 627 | Sankhuwasabha |
| 32 | 698 | Lalu (G32) | M | Lal Sing (G31) | 628 | Sankhuwasabha |
| 32 | 699 | Sonu (G32) | M | Lal Sing (G31) | 628 | Sankhuwasabha |
| 32 | 700 | Gyanu (G32) | M | Lal Sing (G31) | 628 | Sankhuwasabha |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 32 | 701 | Lilima (D)(G32) | F | Aita Sing (G31) | 629 | Sankhuwasabha |
| 32 | 702 | Binita (D)(G32) | F | Purna (G31) | 630 | Sankhuwasabha |
| 32 | 703 | Name Unknown (D)(G32) | F | Purna (G31) | 630 | Sankhuwasabha |
| 32 | 704 | Bijay (G31) | M | Sukpal (G31) | 618 | Sankhuwasabha |
| 32 | 705 | Rajiv (G32) | M | Sukpal (G31) | 618 | Sankhuwasabha |
| 32 | 706 | Bishal (G32) | M | Sukpal (G31) | 618 | Sankhuwasabha |
| 32 | 707 | Bikram (G32) | M | Sukpal (G31) | 618 | Sankhuwasabha |
| 32 | 708 | Susmita (D)(G32) | F | Sukpal (G31) | 618 | Sankhuwasabha |
| 32 | 709 | Bimala (D)(G32) | F | Sukpal (G31) | 618 | Sankhuwasabha |
| 32 | 710 | Sharmila (D)(G32) | F | Sukpal (G31) | 618 | Sankhuwasabha |
| 33 | 711 | Name Unknown (G33) | M | Rajiv (G32) | 705 | Sankhuwasabha |
| 33 | 712 | Name Unknown (D)(G33) | F | Rajiv (G32) | 705 | Sankhuwasabha |
| 29 | 713 | Dhan Bahadur (G29) | M | BalSing (G28) | 386 | Bhutan |
| 29 | 714 | Jit Bahadur (G29) | M | BalSing (G28) | 386 | Bhutan |
| 29 | 715 | Aita Bahadur (G29) | M | BalSing (G28) | 386 | Bhutan |
| 29 | 716 | Sancha Bir (G29) | M | BalSing (G28) | 386 | Bhutan |
| 30 | 717 | Jai Dhoj (G30) | M | Dhan Bahadur (G29) | 713 | Bhutan |
| 30 | 718 | Jaya Bahadur (G30) | M | Dhan Bahadur (G29) | 713 | Bhutan |
| 30 | 719 | Aita Bahadur (G30) | M | Dhan Bahadur (G29) | 713 | Bhutan |
| 30 | 720 | Dal Bahadur (G30) | M | Dhan Bahadur (G29) | 713 | Bhutan |
| 30 | 721 | Phip Rani (D)(G30) | F | Dhan Bahadur (G29) | 713 | Bhutan |
| 30 | 722 | Tak Bahadur (G30) | M | Jit Bahadur (G29) | 714 | Bhutan |
| 30 | 723 | Damber Singh (G30) | M | Jit Bahadur (G29) | 714 | Bhutan |
| 30 | 724 | Khadga Bahadur (G30) | M | Jit Bahadur (G29) | 714 | Bhutan |
| 30 | 725 | Kali Bahadur (G30) | M | Aita Bahadur (G29) | 715 | Bhutan |
| 30 | 726 | Padma Lal (G30) | M | Aita Bahadur (G29) | 715 | Bhutan |
| 30 | 727 | Mon Bahadur (G30) | M | Aita Bahadur (G29) | 715 | Bhutan |
| 30 | 728 | Mon Bahadur (G30) | M | Sancha Bir (G29) | 716 | Bhutan |
| 30 | 729 | Janga Bahadur (G30) | M | Sancha Bir (G29) | 716 | Bhutan |
| 30 | 730 | Bhagi Rath (G30) | M | Sancha Bir (G29) | 716 | Bhutan |
| 30 | 731 | Harka Bahadur (G30) | M | Sancha Bir (G29) | 716 | Bhutan |
| 30 | 732 | Tek Bahadur (G30) | M | Sancha Bir (G29) | 716 | Bhutan |
| 30 | 733 | Sahar Singh (G30) | M | Sancha Bir (G29) | 716 | Bhutan |
| 30 | 734 | Bom Bahadur (G30) | M | Sancha Bir (G29) | 716 | Bhutan |
| 30 | 735 | Suk Maya (D)(G30) | F | Sancha Bir (G29) | 716 | Bhutan |
| 30 | 736 | Pipi Hangma (D)(G30) | F | Sancha Bir (G29) | 716 | Bhutan |
| 31 | 737 | Prasad Singh (G31) | M | Jai Dhoj (G30) | 717 | Bhutan |
| 31 | 738 | Khambe Singh (G31) | M | Tak Bahadur (G30) | 722 | Bhutan |
| 31 | 739 | Kar Singh (G31) | M | Tak Bahadur (G30) | 722 | Bhutan |
| 31 | 740 | Sarup Singh (G31) | M | Tak Bahadur (G30) | 722 | Bhutan |
| 31 | 741 | Thangale (D)(G31) | F | Tak Bahadur (G30) | 722 | Bhutan |
| 31 | 742 | San Maya (D)(G31) | F | Tak Bahadur (G30) | 722 | Bhutan |
| 31 | 743 | Sanjoti (D)(G31) | F | Tak Bahadur (G30) | 722 | Bhutan |
| 31 | 744 | Agam Singh (G31) | M | Damber Singh (G30) | 723 | Bhutan |
| 31 | 745 | Budhi Maya (D)(G31) | F | Damber Singh (G30) | 723 | Bhutan |
| 31 | 746 | Nar Bahadur (G31) | M | Khadga Bahadur (G30) | 724 | Bhutan |
| 31 | 747 | Sha Bahadur (G31) | M | Khadga Bahadur (G30) | 724 | Bhutan |
| 31 | 748 | Mangal Chandra (G31) | M | Khadga Bahadur (G30) | 724 | Bhutan |
| 31 | 749 | Sa Maya (D)(G31) | F | Khadga Bahadur (G30) | 724 | Bhutan |
| 31 | 750 | Krishna Bahadur (G31) | M | Kali Bahadur (G30) | 725 | Bhutan |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 31 | 751 | Sha Bahadur (G31) | M | Kali Bahadur (G30) | 725 | Bhutan |
| 31 | 752 | Harka Maya (D)(G31) | F | Kali Bahadur (G30) | 725 | Bhutan |
| 31 | 753 | Mon Maya (D)(G31) | F | Kali Bahadur (G30) | 725 | Bhutan |
| 31 | 754 | Hasta Maya (D)(G31) | F | Kali Bahadur (G30) | 725 | Bhutan |
| 31 | 755 | Chandra Bahadur (G31) | M | Padma Lal (G30) | 726 | Bhutan |
| 31 | 756 | Indra Bahadur (G31) | M | Padma Lal (G30) | 726 | Bhutan |
| 31 | 757 | Raj Man (G31) | M | Padma Lal (G30) | 726 | Bhutan |
| 31 | 758 | Chandra Kumar (G31) | M | Padma Lal (G30) | 726 | Bhutan |
| 31 | 759 | Nar Bahadur (G31) | M | Padma Lal (G30) | 726 | Bhutan |
| 31 | 760 | Surya Man (G31) | M | Padma Lal (G30) | 726 | Bhutan |
| 31 | 761 | Rup Maya (D)(G31) | F | Padma Lal (G30) | 726 | Bhutan |
| 31 | 762 | Jai Maya (D)(G31) | F | Padma Lal (G30) | 726 | Bhutan |
| 31 | 763 | Dhan Maya (D)(G31) | F | Padma Lal (G30) | 726 | Bhutan |
| 31 | 764 | Krishna Maya (D)(G31) | F | Padma Lal (G30) | 726 | Bhutan |
| 31 | 765 | Ranjit Kumar (G31) | M | Mon Bahadur (G30) | 727 | Bhutan |
| 31 | 766 | Lal Dhoj (G31) | M | Mon Bahadur (G30) | 727 | Bhutan |
| 31 | 767 | Ganga Maya (D)(G31) | F | Mon Bahadur (G30) | 727 | Bhutan |
| 31 | 768 | Nara Maya (D)(G31) | F | Mon Bahadur (G30) | 727 | Bhutan |
| 31 | 769 | Desh Man (G31) | M | Janga Bahadur (G30) | 729 | Bhutan |
| 31 | 770 | Dhan Bahadur (G31) | M | Janga Bahadur (G30) | 729 | Bhutan |
| 31 | 771 | Bir Bahadur (G31) | M | Janga Bahadur (G30) | 729 | Bhutan |
| 31 | 772 | Puri Maya (D)(G31) | F | Janga Bahadur (G30) | 729 | Bhutan |
| 31 | 773 | Bir Moti (D)(G31) | F | Janga Bahadur (G30) | 729 | Bhutan |
| 31 | 774 | Budha Bir (G31) | M | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 775 | Dhana Bir G31) | M | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 776 | Harka Bir (G31) | M | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 777 | Dambar Kumar (G31) | M | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 778 | Maita Hangma (D)(G31) | F | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 779 | Bepangma (D)(G31) | F | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 780 | Aita Rani (D)(G31) | F | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 781 | Pabi Maya (D)(G31) | F | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 782 | Lachi Maya (D)(G31) | F | Bhagi Rath (G30) | 730 | Bhutan |
| 31 | 783 | Chandra Kumar (G31) | M | Harka Bahadur (G30) | 731 | Bhutan |
| 31 | 784 | Mon Maya (D)(G31) | F | Harka Bahadur (G30) | 731 | Bhutan |
| 31 | 785 | Bishnu Maya (D)(G31) | F | Harka Bahadur (G30) | 731 | Bhutan |
| 31 | 786 | Krishna Maya (D)(G31) | F | Harka Bahadur (G30) | 731 | Bhutan |
| 31 | 787 | Suk Maya (D)(G31) | F | Mon Bahadur (G30) | 728 | Bhutan |
| 31 | 788 | Harka Maya (D)(G31) | F | Mon Bahadur (G30) | 728 | Bhutan |
| 31 | 789 | Kul Bahadur (G31) | M | Tek Bahadur (G30) | 732 | Bhutan |
| 31 | 790 | Budhi Man (G31) | M | Tek Bahadur (G30) | 732 | Bhutan |
| 31 | 791 | Tara Kumari (D)(G31) | F | Tek Bahadur (G30) | 732 | Bhutan |
| 31 | 792 | Chandra Maya (D)(G31) | F | Tek Bahadur (G30) | 732 | Bhutan |
| 31 | 793 | Sanch Maya (D)(G31) | F | Tek Bahadur (G30) | 732 | Bhutan |
| 31 | 794 | Budha Bir (G31) | M | Sahar Singh (G30) | 733 | Bhutan |
| 31 | 795 | Dilip Kumar (G31) | M | Sahar Singh (G30) | 733 | Bhutan |
| 31 | 796 | Amber (G31) | M | Sahar Singh (G30) | 733 | Bhutan |
| 31 | 797 | Mon Maya (D)(G31) | F | Sahar Singh (G30) | 733 | Bhutan |
| 31 | 798 | Krishna Maya (D)(G31) | F | Sahar Singh (G30) | 733 | Bhutan |
| 32 | 799 | Suk Bir (G32) | M | Prasad Singh (G31) | 737 | Bhutan |
| 32 | 800 | Amrita (D)(G32) | F | Prasad Singh (G31) | 737 | Bhutan |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 32 | 801 | Sunita (D)(G32) | F | Prasad Singh (G31) | 737 | Bhutan |
| 32 | 802 | Mangal Sing (G32) | M | Sarup Singh (G31) | 740 | Bhutan |
| 32 | 803 | Prem Bahadur (G32) | M | Sarup Singh (G31) | 740 | Bhutan |
| 32 | 804 | Om Prakash (G32) | M | Sarup Singh (G31) | 740 | Bhutan |
| 32 | 805 | Mina Maya (D)(G32) | F | Sarup Singh (G31) | 740 | Bhutan |
| 32 | 806 | San Bahadur (G32) | M | Agam Singh (G31) | 744 | Bhutan |
| 32 | 807 | Run Singh (G32) | M | Agam Singh (G31) | 744 | Bhutan |
| 32 | 808 | Chandra (G32) | M | Agam Singh (G31) | 744 | Bhutan |
| 32 | 809 | Budha Hang (G32) | M | Agam Singh (G31) | 744 | Bhutan |
| 32 | 810 | Harka Maya (D)(G32) | F | Agam Singh (G31) | 744 | Bhutan |
| 32 | 811 | Sang Jangma (D)(G32) | F | Agam Singh (G31) | 744 | Bhutan |
| 32 | 812 | Mon Bahadur (G32) | M | Nar Bahadur (G31) | 746 | Bhutan |
| 32 | 813 | Birkha Bahadur (G32) | M | Nar Bahadur (G31) | 746 | Bhutan |
| 32 | 814 | Suk Raj (G32) | M | Nar Bahadur (G31) | 746 | Bhutan |
| 32 | 815 | Khadga Singh (G32) | M | Nar Bahadur (G31) | 746 | Bhutan |
| 32 | 816 | Hari Maya (D)(G32) | F | Nar Bahadur (G31) | 746 | Bhutan |
| 32 | 817 | Mon Maya (D)(G32) | F | Nar Bahadur (G31) | 746 | Bhutan |
| 32 | 818 | Sagar (G32) | M | Sha Bahadur (G31) | 747 | Bhutan |
| 32 | 819 | Samba (G32) | M | Sha Bahadur (G31) | 747 | Bhutan |
| 32 | 820 | Gau Lachi (G32) | M | Mangal Chandra (G31) | 748 | Bhutan |
| 32 | 821 | Ramesh (G32) | M | Mangal Chandra (G31) | 748 | Bhutan |
| 32 | 822 | Juddha Bahadur (G32) | M | Krishna Bahadur (G31) | 750 | Bhutan |
| 32 | 823 | Buddha Bir (G32) | M | Krishna Bahadur (G31) | 750 | Bhutan |
| 32 | 824 | Jash Maya (D)(G32) | F | Krishna Bahadur (G31) | 750 | Bhutan |
| 32 | 825 | Ganga Maya (D)(G32) | F | Krishna Bahadur (G31) | 750 | Bhutan |
| 32 | 826 | Til Bahadur (G32) | M | Sha Bahadur (G31) | 751 | Bhutan |
| 32 | 827 | Mani Kumar (G32) | M | Sha Bahadur (G31) | 751 | Bhutan |
| 32 | 828 | Lachi Maya (D)(G32) | F | Sha Bahadur (G31) | 751 | Bhutan |
| 32 | 829 | Sarita (D)(G32) | F | Sha Bahadur (G31) | 751 | Bhutan |
| 32 | 830 | Jeewan (G32) | M | Chandra Bahadur (G31) | 755 | Bhutan |
| 32 | 831 | Nir Maya (D)(G32) | F | Chandra Bahadur (G31) | 755 | Bhutan |
| 32 | 832 | Robin K. (G32) | M | Indra Bahadur (G31) | 756 | Bhutan |
| 32 | 833 | Anil (G32) | M | Indra Bahadur (G31) | 756 | Bhutan |
| 32 | 834 | Ratna (G32) | M | Indra Bahadur (G31) | 756 | Bhutan |
| 32 | 835 | Sarita (D)(G32) | F | Indra Bahadur (G31) | 756 | Bhutan |
| 32 | 836 | Venisha Eden (D)(G32) | F | Chandra Kumar (G31) | 758 | Bhutan |
| 32 | 837 | Dhiraj (G32) | M | Nar Bahadur (G31) | 759 | Bhutan |
| 32 | 838 | Isha (D)(G32) | F | Nar Bahadur (G31) | 759 | Bhutan |
| 32 | 839 | Ganga Hang (G32) | M | Ranjit Kumar (G31) | 765 | Bhutan |
| 32 | 840 | Kark Hang (G32) | M | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 841 | Sarita (D)(G32) | F | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 842 | Dal Bahadur (G32) | M | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 843 | Indra Bahadur (G32) | M | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 844 | Bark Bir (G32) | M | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 845 | Desh Maya (D)(G32) | F | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 846 | Lal Maya (D)G32) | F | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 847 | Dhan Maya (D)(G32) | F | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 848 | Purni Maya (D)(G32) | F | Lal Dhoj (G31) | 766 | Bhutan |
| 32 | 849 | Sanch Raj (G32) | M | Dhan Bahadur (G31) | 770 | Bhutan |
| 32 | 850 | Santoli (D)(G32) | F | Dhan Bahadur (G31) | 770 | Bhutan |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 32 | 851 | Kham Bahadur (G32) | M | Budha Bir (G31) | 794 | Bhutan |
| 32 | 852 | Aita Bahadur (G32) | M | Budha Bir (G31) | 794 | Bhutan |
| 32 | 853 | Durga Maya (D)(G32) | F | Budha Bir (G31) | 794 | Bhutan |
| 32 | 854 | Bhima Devi (D)(G32) | F | Budha Bir (G31) | 794 | Bhutan |
| 32 | 855 | Dil Maya (D)(G32) | F | Budha Bir (G31) | 794 | Bhutan |
| 32 | 856 | Tadin(G32) | M | Dhana Bir G31) | 775 | Bhutan |
| 32 | 857 | Sabina (D)(G32) | F | Dhana Bir G31) | 775 | Bhutan |
| 32 | 858 | Harun (G32) | M | Harka Bir (G31) | 776 | Bhutan |
| 32 | 859 | Sara (D)(G32) | F | Harka Bir (G31) | 776 | Bhutan |
| 32 | 860 | Suman (G32) | M | Dambar Kumar (G31) | 777 | Bhutan |
| 32 | 861 | Bashan (G32) | M | Dambar Kumar (G31) | 777 | Bhutan |
| 32 | 862 | Rohit (G32) | M | Chandra Kumar (G31) | 783 | Bhutan |
| 32 | 863 | Dambari (D)(G32) | F | Chandra Kumar (G31) | 783 | Bhutan |
| 32 | 864 | Aruna (D)(G32) | F | Chandra Kumar (G31) | 783 | Bhutan |
| 32 | 865 | Til Bahadur (G32) | M | Kul Bahadur (G31) | 789 | Bhutan |
| 32 | 866 | Dilip Kumar (G32) | M | Kul Bahadur (G31) | 789 | Bhutan |
| 32 | 867 | Chandra Kumar (G32) | M | Kul Bahadur (G31) | 789 | Bhutan |
| 32 | 868 | Chandra Maya (D)(G32) | F | Kul Bahadur (G31) | 789 | Bhutan |
| 32 | 869 | Thagi Maya (D)(G32) | F | Kul Bahadur (G31) | 789 | Bhutan |
| 32 | 870 | Sahil (G32) | M | Budha Bir (G31) | 794 | Bhutan |
| 32 | 871 | Sarina (D)(G32) | F | Budha Bir (G31) | 794 | Bhutan |
| 32 | 872 | Susmita (D)(G32) | F | Budha Bir (G31) | 794 | Bhutan |
| 32 | 873 | Phatana (D)(G32) | F | Dilip Kumar (G31) | 795 | Bhutan |
| 32 | 874 | Matana (D)(G32) | F | Dilip Kumar (G31) | 795 | Bhutan |
| 33 | 875 | Mokti (G33) | M | San Bahadur (G32) | 806 | Bhutan |
| 33 | 876 | Bhim Bahadur (G33) | M | San Bahadur (G32) | 806 | Bhutan |
| 33 | 877 | Aita Raj (G33) | M | San Bahadur (G32) | 806 | Bhutan |
| 33 | 878 | Ash Bahadur (G33) | M | San Bahadur (G32) | 806 | Bhutan |
| 33 | 879 | Bijay (G33) | M | San Bahadur (G32) | 806 | Bhutan |
| 33 | 880 | Ashish (G33) | M | Run Singh (G32) | 807 | Bhutan |
| 33 | 881 | Anush (G33) | M | Run Singh (G32) | 807 | Bhutan |
| 33 | 882 | Dipika (D)(G33) | F | Run Singh (G32) | 807 | Bhutan |
| 33 | 883 | Pranit (G23) | M | Budha Hang (G32) | 809 | Bhutan |
| 33 | 884 | Dipak (G33) | M | Mon Bahadur (G32) | 812 | Bhutan |
| 33 | 885 | Sunil (G33) | M | Dal Bahadur (G32) | 842 | Bhutan |
| 33 | 886 | Oma Devi (D)(G33) | F | Dal Bahadur (G32) | 842 | Bhutan |
| 33 | 887 | Rima Devi (D)(G33) | F | Dal Bahadur (G32) | 842 | Bhutan |
| 33 | 888 | Sunita (D)(G33) | F | Dal Bahadur (G32) | 842 | Bhutan |
| 33 | 889 | Manisha (D)(G33) | F | Dal Bahadur (G32) | 842 | Bhutan |
| 33 | 890 | Khusi (D)(G33) | F | Bark Bir (G32) | 844 | Bhutan |
| 33 | 891 | Roshan (G33) | M | Kham Bahadur (G32) | 851 | Bhutan |
| 33 | 892 | Kalpana (D)(G33) | F | Kham Bahadur (G32) | 851 | Bhutan |
| 33 | 893 | Shital (G33) | M | Aita Bahadur (G32) | 852 | Bhutan |
| 33 | 894 | Sagar (G33) | M | Rohit (G32) | 862 | Bhutan |
| 33 | 895 | Bishnu (G33) | M | Rohit (G32) | 862 | Bhutan |
| 33 | 896 | Maya (D)(G33) | F | Rohit (G32) | 862 | Bhutan |
| 27 | 897 | MingSing (G27) | M | Sahananda (G26) | 55 | Panchthar |
| 27 | 898 | Dal Bahadur (G27) | M | Damber Bdr (G26) | 56 | Panchthar |
| 27 | 899 | Dhanrup (G27) | M | Nar Bir (G26) | 57 | Panchthar |
| 27 | 900 | Dhanpati (G27) | M | Nar Bir (G26) | 57 | Panchthar |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 27 | 901 | BaghBir (G27) | M | Nar Bir (G26) | 57 | Panchthar |
| 27 | 902 | Jay Man (G27) | M | Nar Bir (G26) | 57 | Panchthar |
| 27 | 903 | Trilochan (G27) | M | Nar Bir (G26) | 57 | Panchthar |
| 27 | 904 | NarSing (G27) | M | BhuvanSing (G26) | 58 | Panchthar |
| 27 | 905 | RupDhoj (G27) | M | BhuvanSing (G26) | 58 | Panchthar |
| 27 | 906 | Jash Bahadur (G27) | M | BhuvanSing (G26) | 58 | Panchthar |
| 28 | 907 | Dhanman (G28) | M | MingSing (G27) | 897 | Panchthar |
| 28 | 908 | Chatra Bahadur (G28) | M | Dal Bahadur (G27) | 898 | Panchthar |
| 28 | 909 | Prithvi Lal (G28) | M | Dal Bahadur (G27) | 898 | Panchthar |
| 28 | 910 | Man Bahadur (G28) | M | Dhanpati (G27) | 900 | Panchthar |
| 28 | 911 | Sete (G28) | M | NarSing (G27) | 904 | Panchthar |
| 28 | 912 | Bhageswar (28) | M | RupDhoj (G27) | 905 | Panchthar |
| 28 | 913 | Budhibal (G28) | M | Trilochan (G27) | 903 | Panchthar |
| 28 | 914 | Khadga Bahadur (G28) | M | Trilochan (G27) | 903 | Panchthar |
| 28 | 915 | RangDhoj (G28) | M | Trilochan (G27) | 903 | Panchthar |
| 28 | 916 | Til Bahadur (G28) | M | Jay Man (G27) | 902 | Panchthar |
| 29 | 917 | Ram Bahadur (G28) | M | Trilochan (G27) | 903 | Panchthar |
| 29 | 918 | Jivan (29) | M | Prithvi Lal (G28) | 909 | Panchthar |
| 29 | 919 | Vishnu (G29) | M | Prithvi Lal (G28) | 909 | Panchthar |
| 29 | 920 | Mani (G29) | M | Prithvi Lal (G28) | 909 | Panchthar |
| 29 | 921 | Shanta Kumar (G29) | M | Prithvi Lal (G28) | 909 | Panchthar |
| 29 | 922 | Sundar Singh (G29) | M | Prithvi Lal (G28) | 909 | Panchthar |
| 29 | 923 | Kul Bahadur (G29) | M | Man Bahadur (G28) | 910 | Panchthar |
| 29 | 924 | Krishna Bahadur (G29) | M | Man Bahadur (G28) | 910 | Panchthar |
| 29 | 925 | Sher Bahadur (G29) | M | Man Bahadur (G28) | 910 | Panchthar |
| 29 | 926 | Bal Bahadur (G29) | M | Sete (G28) | 911 | Panchthar |
| 29 | 927 | Man Bahadur (G29) | M | Sete (G28) | 911 | Panchthar |
| 29 | 928 | Phul Maya (G29) | M | Sete (G28) | 911 | Panchthar |
| 29 | 929 | Sancha Rani (G29) | M | Sete (G28) | 911 | Panchthar |
| 29 | 930 | Sapar (G29) | M | Til Bahadur (G28) | 916 | Panchthar |
| 29 | 931 | Mujinte (D)(G29) | F | Budhibal (G28) | 913 | Panchthar |
| 29 | 932 | Kali (D)(G29) | F | Budhibal (G28) | 913 | Panchthar |
| 29 | 933 | Ash Bahadur (G29) | M | Khadga Bahadur (G28) | 914 | Panchthar |
| 29 | 934 | Padam Bahadur (G29) | M | Khadga Bahadur (G28) | 914 | Panchthar |
| 29 | 935 | Chandra Kala (D)(G29) | F | Khadga Bahadur (G28) | 914 | Panchthar |
| 29 | 936 | Mina (D)(G29) | F | Khadga Bahadur (G28) | 914 | Panchthar |
| 29 | 937 | Bhimu (D)(G29) | F | Khadga Bahadur (G28) | 914 | Panchthar |
| 29 | 938 | SukhMaya (D)(G29) | F | Khadga Bahadur (G28) | 914 | Panchthar |
| 29 | 939 | Manju (D)(G29) | F | Khadga Bahadur (G28) | 914 | Panchthar |
| 29 | 940 | Sanju (D)(G29) | F | Khadga Bahadur (G28) | 914 | Panchthar |
| 29 | 941 | BudhiRam (G29) | M | Ram Bahadur (G28) | 917 | Panchthar |
| 29 | 942 | Naresh (G29) | M | Ram Bahadur (G28) | 917 | Panchthar |
| 29 | 943 | Damber (G29) | M | Ram Bahadur (G28) | 917 | Panchthar |
| 29 | 944 | Aita Raj (G29) | M | Ram Bahadur (G28) | 917 | Panchthar |
| 29 | 945 | Suraj (G29) | M | Ram Bahadur (G28) | 917 | Panchthar |
| 30 | 946 | Kushal (G30) | M | Jivan (29) | 918 | Panchthar |
| 30 | 947 | Nagesh (G30) | M | Jivan (29) | 918 | Panchthar |
| 30 | 948 | Darshan (G30) | M | Jivan (29) | 918 | Panchthar |
| 30 | 949 | Sunil (G30) | M | Vishnu (G29) | 919 | Panchthar |
| 30 | 950 | Mirak (G30) | M | Vishnu (G29) | 919 | Panchthar |

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|---|---|---|---|---|---|---|
| 30 | 951 | Namsanghang (G30) | M | Vishnu (G29) | 919 | Panchthar |
| 30 | 952 | Sugam (G30) | M | Mani (G29) | 920 | Panchthar |
| 30 | 953 | Hari (D)(G30) | F | Mani (G29) | 920 | Panchthar |
| 30 | 954 | San Bahadur (G30) | M | Kul Bahadur (G29) | 923 | Panchthar |
| 30 | 955 | Aita Bahadur (G30) | M | Kul Bahadur (G29) | 923 | Panchthar |
| 30 | 956 | Bhim Bahadur (G30) | M | Kul Bahadur (G29) | 923 | Panchthar |
| 30 | 957 | Sancha Raj (G30) | M | Kul Bahadur (G29) | 923 | Panchthar |
| 30 | 958 | Suk Dhoj (G30) | M | Kul Bahadur (G29) | 923 | Panchthar |
| 30 | 959 | Padam Lal (G30) | M | Kul Bahadur (G29) | 923 | Panchthar |
| 30 | 960 | Romila (D)(G30) | F | Kul Bahadur (G29) | 923 | Panchthar |
| 30 | 961 | Prithvi Maya (D)(G30) | F | Kul Bahadur (G29) | 923 | Panchthar |
| 30 | 962 | Sangam (G30) | M | Sapar (G29) | 930 | Panchthar |
| 30 | 963 | Sabbah (G30) | M | BudhiRam (G29) | 941 | Panchthar |
| 30 | 964 | Arush (G30) | M | Naresh (G29) | 942 | Panchthar |
| 30 | 965 | Arun (G30) | M | Damber (G29) | 943 | Panchthar |
| 30 | 966 | Arya (G30) | M | Aita Raj (G29) | 944 | Panchthar |
| 30 | 967 | Nuhang (G30) | M | Suraj (G29) | 945 | Panchthar |
| 30 | 968 | Singha Bahadur (G30) | M | Krishna Bahadur (G29) | 924 | Panchthar |
| 30 | 969 | BudhaRam (G230) | M | Krishna Bahadur (G29) | 924 | Panchthar |
| 30 | 970 | Aita Raj (G30) | M | Krishna Bahadur (G29) | 924 | Panchthar |
| 30 | 971 | Phul Kumari (D)(G30) | F | Krishna Bahadur (G29) | 924 | Panchthar |
| 30 | 972 | Nisha (D)(G30) | F | Krishna Bahadur (G29) | 924 | Panchthar |
| 30 | 973 | Keshar (G30) | M | Sher Bahadur (G29) | 925 | Panchthar |
| 30 | 974 | Prakash (G30) | M | Sher Bahadur (G29) | 925 | Panchthar |
| 30 | 975 | Sahadev (G230) | M | Sher Bahadur (G29) | 925 | Panchthar |
| 30 | 976 | Karmila (D)(G30) | F | Sher Bahadur (G29) | 925 | Panchthar |
| 30 | 977 | Dil Kumari (D)(G30) | F | Sher Bahadur (G29) | 925 | Panchthar |
| 30 | 978 | Babina (D)(G30) | F | Sher Bahadur (G29) | 925 | Panchthar |
| 30 | 979 | Sushila (D)(G30) | F | Sher Bahadur (G29) | 925 | Panchthar |
| 31 | 980 | Karmila (D)(G30) | F | Sher Bahadur (G29) | 925 | Panchthar |
| 31 | 981 | Dil Kumari (D)(G30) | F | Sher Bahadur (G29) | 925 | Panchthar |
| 31 | 982 | Babina (D)(G30) | F | Sher Bahadur (G29) | 925 | Panchthar |
| 31 | 983 | Sushila (D)(G30) | F | Sher Bahadur (G29) | 925 | Panchthar |
| 31 | 984 | Samjin (G31) | M | San Bahadur (G30) | 954 | Panchthar |
| 31 | 985 | UdayHang (G31) | M | San Bahadur (G30) | 954 | Panchthar |
| 31 | 986 | TejMaya (D)(G31) | F | San Bahadur (G30) | 954 | Panchthar |
| 31 | 987 | Basant (G31) | M | Aita Bahadur (G30) | 955 | Panchthar |
| 31 | 988 | Bikash (G31) | M | Aita Bahadur (G30) | 955 | Panchthar |
| 31 | 989 | Mingso (G31) | M | Sancha Raj (G30) | 957 | Panchthar |
| 31 | 990 | Shitala (G31) | M | Suk Dhoj (G30) | 958 | Panchthar |
| 31 | 991 | Jina (D)(G31) | F | Suk Dhoj (G30) | 958 | Panchthar |
| 31 | 992 | Anjit (G31) | M | Padam Lal (G30) | 959 | Panchthar |
| 31 | 993 | Ashal Bahadur (G31) | M | Singha Bahadur (G30) | 968 | Panchthar |
| 31 | 994 | Manu (D)(G31) | F | Singha Bahadur (G30) | 968 | Panchthar |
| 31 | 995 | Shanti (D)(G31) | F | Singha Bahadur (G30) | 968 | Panchthar |
| 32 | 996 | Sodu (G32) | M | Samjin (G31) | 984 | Panchthar |
| 33 | 997 | Avishma | M | Ashal Bahadur (G31) | 993 | Panchthar |
| 27 | 998 | Gokul Sing (G27) | M | Asarsing (26) | 999 | Sikkim |
| 27 | 999 | PabongHang (G27) | M | Asarsing (26) | 999 | Sikkim |
| 28 | 1000 | Pandit Samba (G28) | M | Gokul Sing (G27) | 998 | Sikkim |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 30 | 1001 | Gangabir (G30) | M | Raj Bahadur (G29) | 1004 | Sikkim |
| 30 | 1002 | Kumbi Samba (G30) | M | Raj Bahadur (G29) | 1004 | Sikkim |
| 28 | 1003 | Setoman (G28) | M | PabongHang (G27) | 999 | Sikkim |
| 29 | 1004 | Raj Bahadur (G29) | M | Pandit Samba (G28) | 1000 | Sikkim |
| 31 | 1005 | HarkaBir (G31) | M | Gangabir (G30) | 1001 | Sikkim |
| 31 | 1006 | Sete Samba (G31) | M | Kumbi Samba (G30) | 1002 | Sikkim |
| 29 | 1007 | Prasad Singh (G29) | M | Purnadhoj (G28) | 1175 | Sikkim |
| 29 | 1008 | Girman (G29) | M | Setoman (G28) | 1003 | Sikkim |
| 29 | 1009 | Kal Bahadur (G29) | M | Setoman (G28) | 1003 | Sikkim |
| 30 | 1010 | AkhandaDhoj (G30) | M | Raj Bahadur (G29) | 1003 | Sikkim |
| 30 | 1011 | Jung Bahadur (G30) | M | Raj Bahadur (G29) | 1004 | Sikkim |
| 30 | 1012 | Sancha Raj (G30) | M | Raj Bahadur (G29) | 1004 | Sikkim |
| 30 | 1013 | Phip Rani (D)(G30) | F | Raj Bahadur (G29) | 1004 | Sikkim |
| 32 | 1014 | Tej Bahadur (G32) | M | HarkaBir (G31) | 1005 | Sikkim |
| 32 | 1015 | BalaRam (G32) | M | Sete Samba (G31) | 1006 | Sikkim |
| 32 | 1016 | Bhakta Bahadur (G32) | M | Sete Samba (G31) | 1006 | Sikkim |
| 32 | 1017 | Phulmaya (D)(G32) | F | Sete Samba (G31) | 1006 | Sikkim |
| 32 | 1018 | SanchaRani (D)(G32) | F | Sete Samba (G31) | 1006 | Sikkim |
| 30 | 1019 | Jagat Bahadur (G30) | M | Prasad Singh (G29) | 1007 | Sikkim |
| 30 | 1020 | Aita Singh (G30) | M | Girman (G28) | 1008 | Sikkim |
| 30 | 1021 | Nar Bahadur (G30) | M | Girman (G29) | 1008 | Sikkim |
| 30 | 1022 | Mangalu (G30) | M | Girman (G29) | 1008 | Sikkim |
| 30 | 1023 | Purna Bahadur (G30) | M | Kal Bahadur (G29) | 1009 | Sikkim |
| 30 | 1024 | Dil Bahadur (G30) | M | Kal Bahadur (G29) | 1009 | Sikkim |
| 31 | 1025 | Bir Bahadur (G31) | M | AkhandaDhoj (G30) | 1010 | Sikkim |
| 31 | 1026 | Suvash (G31) | M | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1027 | Lal Maya (D)(G31) | F | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1028 | Chandra Maya (D)(G31) | F | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1029 | Bishnu Maya (D)(G31) | F | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1030 | SanchaRani (D)(G31) | F | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1031 | PurnaMaya (D)(G31) | F | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1032 | Anita (D)(G31) | F | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1033 | Manita (D)(G31) | F | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1034 | Sunita (D)(G31) | F | Jung Bahadur (G30) | 1011 | Sikkim |
| 31 | 1035 | Mahingsa (G31) | M | Sancha Raj (G30) | 1012 | Sikkim |
| 31 | 1036 | Man Maya (D)(G31) | F | Sancha Raj (G30) | 1012 | Sikkim |
| 31 | 1037 | Uma (D)(G31) | F | Sancha Raj (G30) | 1012 | Sikkim |
| 31 | 1038 | Damber Kumari (D)(G31) | F | Sancha Raj (G30) | 1012 | Sikkim |
| 31 | 1039 | Binu (D)(G31) | F | Sancha Raj (G30) | 1012 | Sikkim |
| 33 | 1040 | Robin (D)(G33) | F | Tej Bahadur (G32) | 1014 | Sikkim |
| 33 | 1041 | Sunita (D)(G33) | F | Tej Bahadur (G32) | 1014 | Sikkim |
| 33 | 1042 | Bhakta (D)(G33) | F | Tej Bahadur (G32) | 1014 | Sikkim |
| 33 | 1043 | Sangita (D)(G33) | F | Tej Bahadur (G32) | 1014 | Sikkim |
| 33 | 1044 | Purna Bahadur (G33) | M | BalaRam (G32) | 1015 | Sikkim |
| 33 | 1045 | Maila Bahadur (G33) | M | BalaRam (G32) | 1015 | Sikkim |
| 33 | 1046 | Reshami (D)(G33) | F | Bhakta Bahadur (G32) | 1016 | Sikkim |
| 33 | 1047 | Ranjani (D)(G33) | F | Bhakta Bahadur (G32) | 1016 | Sikkim |
| 31 | 1048 | Shiv Kumar (G31) | M | Jagat Bahadur (G30) | 1019 | Sikkim |
| 30 | 1049 | Sarad Kumar (G31) | M | Jagat Bahadur (G30) | 1019 | Sikkim |
| 31 | 1050 | BalaRam (G31) | M | Jagat Bahadur (G30) | 1019 | Sikkim |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 31 | 1051 | Yog Bahadur (G31) | M | Jagat Bahadur (G30) | 1019 | Sikkim |
| 31 | 1052 | Ganesh (G31) | M | Jagat Bahadur (G30) | 1019 | Sikkim |
| 31 | 1053 | MohanHang (G31) | M | Jagat Bahadur (G30) | 1019 | Sikkim |
| 31 | 1054 | KhusMaya (D)(G31) | F | Jagat Bahadur (G30) | 1019 | Sikkim |
| 31 | 1055 | IswarMaya (D)(G31) | F | Jagat Bahadur (G30) | 1019 | Sikkim |
| 31 | 1056 | Susma (D)(G31) | F | Jagat Bahadur (G30) | 1019 | Sikkim |
| 31 | 1057 | Sabina (D)(G31) | F | Jagat Bahadur (G30) | 1019 | Sikkim |
| 31 | 1058 | Laxman (G31) | M | Aita Singh (G30) | 1020 | Sikkim |
| 31 | 1059 | Sete (G31) | M | Aita Singh (G30) | 1020 | Sikkim |
| 31 | 1060 | Makuri (D)(G31) | F | Aita Singh (G30) | 1020 | Sikkim |
| 31 | 1061 | Ashok (G31) | M | Nar Bahadur (G30) | 1021 | Sikkim |
| 31 | 1062 | DilMaya (D)(G31) | F | Nar Bahadur (G30) | 1021 | Sikkim |
| 31 | 1063 | ManMaya (D)(G31) | F | Nar Bahadur (G30) | 1021 | Sikkim |
| 31 | 1064 | Lila (D)(G31) | F | Nar Bahadur (G30) | 1021 | Sikkim |
| 31 | 1065 | Sharmily (D)(G31) | F | Nar Bahadur (G30) | 1021 | Sikkim |
| 31 | 1066 | Lal Bdr. (G31) | M | Mangalu (G30) | 1022 | Sikkim |
| 31 | 1067 | Arun (G31) | M | Purna Bahadur (G30) | 1023 | Sikkim |
| 31 | 1068 | Milan (G31) | M | Purna Bahadur (G30) | 1023 | Sikkim |
| 31 | 1069 | PhulMaya (D)(G31) | F | Purna Bahadur (G30) | 1023 | Sikkim |
| 31 | 1070 | Milan (G31) | M | Dil Bahadur (G30) | 1024 | Sikkim |
| 31 | 1071 | Suresh (G31) | M | Dil Bahadur (G29) | 1024 | Sikkim |
| 31 | 1072 | Vijay (G31) | M | Dil Bahadur (G30) | 1024 | Sikkim |
| 31 | 1073 | Kul Bahadur (G31) | M | Bir Bahadur (G30) | 1025 | Sikkim |
| 31 | 1074 | ManMaya (D)(G31) | F | Bir Bahadur (G30) | 1025 | Sikkim |
| 31 | 1075 | SukMaya (D)(G31) | F | Bir Bahadur (G30) | 1025 | Sikkim |
| 31 | 1076 | RitaMaya (D)(G31) | F | Bir Bahadur (G30) | 1025 | Sikkim |
| 32 | 1077 | Sujan (G32) | M | Dil Bahadur (G31) | 1026 | Sikkim |
| 32 | 1078 | Sagar (G32) | M | Suvash (G31) | 1026 | Sikkim |
| 32 | 1079 | Sandiya (D)(G32) | F | Suvash (G32) | 1026 | Sikkim |
| 34 | 1080 | Anamika (D)(G34) | F | Robin (G33) | 1040 | Sikkim |
| 32 | 1081 | Shishir (G32) | M | Shiv Kumar (G31) | 1048 | Sikkim |
| 32 | 1082 | Sanchu (D)(G32) | F | Shiv Kumar (G31) | 1048 | Sikkim |
| 32 | 1083 | Amit (G32) | M | Sarad Kumar (G31) | 1049 | Sikkim |
| 32 | 1084 | MeniLal (G32) | M | Sarad Kumar (G31) | 1049 | Sikkim |
| 32 | 1085 | Dawat (G32) | M | Sarad Kumar (G31) | 1049 | Sikkim |
| 32 | 1086 | Lila (D)(G32) | F | Sarad Kumar (G31) | 1049 | Sikkim |
| 32 | 1087 | Saruna (D)(G32) | F | Sarad Kumar (G31) | 1049 | Sikkim |
| 32 | 1088 | Sidhant (G32) | M | BalaRam (G31) | 1050 | Sikkim |
| 32 | 1089 | Swaria (D)(G32) | F | BalaRam (G31) | 1050 | Sikkim |
| 32 | 1090 | Srijan (G32) | M | Yog Bahadur (G31) | 1051 | Sikkim |
| 32 | 1091 | Shreya (D)(G32) | F | Yog Bahadur (G31) | 1051 | Sikkim |
| 32 | 1092 | Akash (G32) | M | Ganesh (G31) | 1052 | Sikkim |
| 32 | 1093 | Anu (D)(G32) | F | Ganesh (G31) | 1052 | Sikkim |
| 32 | 1094 | Iza (D)(G32) | F | MohanHang (G31) | 1053 | Sikkim |
| 32 | 1095 | Suhang (G32) | M | Laxman (G31) | 1058 | Sikkim |
| 32 | 1096 | Sujata (D)(G32) | F | Laxman (G31) | 1058 | Sikkim |
| 32 | 1097 | Sunihangma (D)(G32) | F | Laxman (G31) | 1058 | Sikkim |
| 32 | 1098 | Sukihangma (D)(G32) | F | Laxman (G31) | 1058 | Sikkim |
| 31 | 1099 | Somar (G31) | M | Mangalu (G30) | 1022 | Sikkim |
| 32 | 1100 | Havel (G32) | M | Kul Bahadur (G31) | 1073 | Sikkim |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 32 | 1101 | PhulMaya (D)(G32) | F | Kul Bahadur (G31) | 1073 | Sikkim |
| 32 | 1102 | Avidol (D)(G32) | F | Kul Bahadur (G31) | 1073 | Sikkim |
| 31 | 1103 | Samir (G31) | M | Mangalu (G30) | 1022 | Sikkim |
| 31 | 1104 | Ashmati (D) (G31) | F | Mangalu (G30) | 1022 | Sikkim |
| 29 | 1105 | BuddhaRaj (G29) | M | Setoman (G28) | 1003 | Sikkim |
| 29 | 1106 | Sukadhan (G29) | M | BuddhaRaj (G28) | 1105 | Sikkim |
| 30 | 1107 | Amar(G30) | M | Sukadhan (G29) | 1106 | Sikkim |
| 31 | 1108 | Manisha (G31) | F | Mohan Chandra (G30) | 93 | Mewakhola |
| 28 | 1109 | Ambika (G28) | F | Diplal (G27) | 61 | Hangpang |
| 28 | 1110 | Bimala (G28) | F | Diplal (G27) | 61 | Hangpang |
| 28 | 1111 | Bina (G28) | F | Diplal (G27) | 61 | Hangpang |
| 28 | 1112 | Binita (G28) | F | Diplal (G27) | 61 | Hangpang |
| 29 | 1113 | Phungsa (G29) | M | Bijay (G28) | 63 | Hangpang |
| 31 | 1114 | Balihang (G31) | M | Sete (G30) | 1059 | Sikkim |
| 30 | 1115 | Sundar (G30) | M | Sukadhan (G28) | 1106 | Sikkim |
| 30 | 1116 | Bijay(G30) | M | Sukadhan (G28) | 1106 | Sikkim |
| 30 | 1117 | Manoj (G30) | M | Sukadhan (G28) | 1106 | Sikkim |
| 30 | 1118 | Sita (D) (G30) | F | Sukadhan (G28) | 1106 | Sikkim |
| 27 | 1119 | Gajaral (G28) | M | PabongHang (G27) | 999 | Sikkim |
| 28 | 1120 | Dambersing (G28) | M | Gajaral (G28) | 1119 | Sikkim |
| 29 | 1121 | Naradhoj (G29) | M | Dambersing (G29) | 1120 | Sikkim |
| 30 | 1122 | Meghnath (G30) | M | Naradhoj (G29) | 1121 | Sikkim |
| 30 | 1123 | Chatrabir (G30) | M | Naradhoj (G29) | 1121 | Sikkim |
| 30 | 1124 | Nanu (G30) | M | Naradhoj (G29) | 1121 | Sikkim |
| 31 | 1125 | Dipen (G31) | M | Meghnath (G30) | 1122 | Sikkim |
| 31 | 1126 | Bitu (G31) | M | Chatrabir (G30) | 1123 | Sikkim |
| 31 | 1127 | Sanju (D)(G31) | F | Chatrabir (G30) | 1123 | Sikkim |
| 31 | 1128 | Pradip (G31) | M | Nanu (G30) | 1124 | Sikkim |
| 31 | 1129 | Binita (G31) | F | Nanu (G30) | 1124 | Sikkim |
| 32 | 1130 | Senlop (G32) | M | Shishir (G31) | 1081 | Sikkim |
| 33 | 1131 | Saraswati (G33) | F | Tilak Sing (G32) | 438 | Hangpang |
| 33 | 1132 | ChitraLekha (G33) | F | Dipendra Sing (G32) | 439 | Hangpang |
| 31 | 1133 | Ingso (G31) | M | Sancha Raj (G30) | 957 | Panchthar |
| 30 | 1134 | Bimal (G30) | M | Sher Bahadur (G29) | 925 | Panchthar |
| 30 | 1135 | Rinji Kumar (G30) | M | Sher Bahadur (G29) | 82 | Mewakhola |
| 30 | 1136 | Dhan Kumar (G30) | M | Sher Bahadur (G29) | 82 | Mewakhola |
| 30 | 1137 | Yuba Raj (G30) | M | Sher Bahadur (G29) | 82 | Mewakhola |
| 31 | 1138 | Elvis (G31) | M | Dhan Kumar (G30) | 1136 | Mewakhola |
| 31 | 1139 | Sumnima (G31) | F | Yuba Raj (G30) | 1137 | Mewakhola |
| 31 | 1140 | Liana (G31) | F | Yuba Raj (G30) | 1137 | Mewakhola |
| 33 | 1141 | Suyem (G33) | M | Sundar (G32) | 567 | Hangpang |
| 31 | 1142 | Namhang (G31) | M | Hem Chandra (G30) | 99 | Mewakhola |
| 31 | 1143 | Sohan (G31) | M | Hem Chandra (G30) | 99 | Mewakhola |
| 31 | 1144 | Nabin (G31) | M | Subhash Chandra (G30) | 100 | Mewakhola |
| 31 | 1145 | Nayan (G31) | M | Subhash Chandra (G30) | 100 | Mewakhola |
| 31 | 1146 | Aahan (G31) | M | Subhash Chandra (G30) | 100 | Mewakhola |
| 31 | 1147 | Aman (G31) | M | Rup Chandra (G30) | 101 | Mewakhola |
| 31 | 1148 | Apexya (G31) | F | Rup Chandra (G30) | 101 | Mewakhola |
| 31 | 1149 | Samixya (G31) | F | Rup Chandra (G30) | 101 | Mewakhola |
| 32 | 1150 | Sesehang (G32) | M | Biswa Raj (G31) | 364 | Itahari (Hangpang) |

| Generation | ID No. | Name (Generation) | Sex | Father's Name and his | ID No. | Place |
|---|---|---|---|---|---|---|
| 28 | 1151 | Bir Bahadur (G28) | M | Bajnanda (G27) | 130 | Mewakhola |
| 29 | 1152 | Dal Bahadur (G29) | M | Bir Bahadur (G28) | 1151 | Mewakhola |
| 29 | 1153 | Ash Bahadur (G29) | M | Bir Bahadur (G28) | 1151 | Mewakhola |
| 29 | 1154 | Ashok (G29) | M | Bir Bahadur (G28) | 1151 | Mewakhola |
| 30 | 1155 | Bir Kamal (G30) | M | Dal Bahadur (G29) | 1152 | Mewakhola |
| 30 | 1156 | Som Bahadur (G30) | M | Dal Bahadur (G29) | 1152 | Mewakhola |
| 30 | 1157 | Pratap (G30) | M | Dal Bahadur (G29) | 1152 | Mewakhola |
| 30 | 1158 | Rakesh (G30) | M | Ashok (G29) | 1154 | Mewakhola |
| 30 | 1159 | Rajesh (G30) | M | Ashok (G29) | 1154 | Mewakhola |
| 30 | 1160 | Manoj (G30) | M | Ashok (G29) | 1154 | Mewakhola |
| 30 | 1161 | Mangal (G30) | M | Ashok (G29) | 1154 | Mewakhola |
| 30 | 1162 | Akansha (G30) | F | Naresh (G29) | 942 | Panchthar |
| 30 | 1163 | Ashriya (30) | F | Aita Raj (G29) | 970 | Panchthar |
| 30 | 1164 | Nurasha (30) | F | Suraj (G29) | 945 | Panchthar |
| 29 | 1165 | Seeta (29) | F | Ram Bahadur (G28) | 917 | Panchthar |
| 30 | 1166 | Pramish (30) | M | Padam Bahadur (G29) | 934 | Panchthar |
| 30 | 1167 | Pramisha (30) | F | Padam Bahadur (G29) | 934 | Panchthar |
| 31 | 1168 | Yangsan (31) | M | Kushal (30) | 946 | Panchthar |
| 31 | 1169 | Salomit (31) | F | Kushal (30) | 946 | Panchthar |
| 31 | 1170 | Samartan (31) | M | Nagesh (30) | 947 | Panchthar |
| 31 | 1171 | Atulya (31) | F | Darshan (30) | 948 | Panchthar |
| 31 | 1172 | MIshek (31) | M | Sunil (30) | 949 | Panchthar |
| 30 | 1173 | Ningwa (30) | F | Shanta Kumar (29) | 921 | Panchthar |
| 26 | 1174 | Asarsing (26) | M | Jaspal (G26) | 45 | Sikkim |
| 28 | 1175 | Purnadhoj (28) | M | PabongHang (G27) | 999 | Sikkim |

The list is very important, considering it is the basis of genealogical research. Its careful preparation using credible sources and materials has advanced the research as a whole. In addition to adding a layer of familial identification to every Phyang Samba member's name, this data is an invaluable resource for both current and future generations. It is a key to unlocking information and paving the way for further investigation.

Many things can be found when you look inside this name. I want to put some of that here. One's name can be easily traced based on one's father's name, generation, and geographical region. It also has everyone's identity number. In the book, the cell within the name indicates generation; here, G27, G28, G29, G30, G31, and G32 are shown to predict the next G, i.e., generation. The name can be repeated, but it is easy to identify the father's name and the name of the generation.

Names can also be searched or discovered based on geographic region.

Some of the names collectors could not find out; they said they did not know them. The (D) sign indicates the daughter in the diagram. Many names have been repeated in the statistics. In this way, there seem to be different customs for putting the name in Phyang Samba. It seems to have taken culture, history, and popular names.

However, some names reflect religious sects, suggesting that Phyang Samba belongs to different

views and religions. Sesehang, which reflects the identity of the Limbu community, and Kaushal reflects the skills in the competitive era and the experience of reflecting the contemporary generation, can be named Anubhav. Chandra Bahadur is a very popular name in the genealogy. The practice of writing names in the Limbu language is also increasing.

However, names all have their significance. They are giving some messages.

# Appendix B. Checklist

Enumerator's Name: Date:
Place of the Family Tree:
No. of Households:
Outline of family tree with names and their relations (on a separate page):

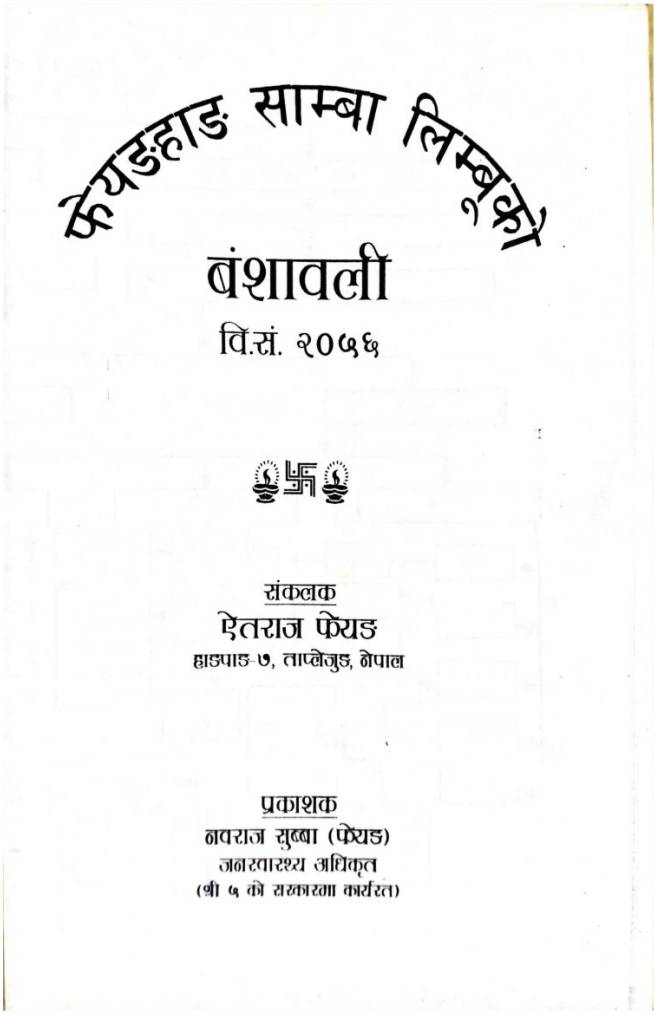
Original/Previous Place:
Date/Tentative date:
The number of people/households who reached there?
Is any branch split there?
If Yes, When?
Where?
How many numbers?

Cultural practices
A. Tungdunge
B. Mangenna
C. …

Details (on a separate page)...

Note:
1. Remember to ask about their Cultural practices and experiences in detail.
2. Note the names of the daughters of the current generation too.

# Appendix C. First Genealogy 2056



फेयङहाङ साम्बा लिम्बूको

बंशावली

वि.सं. २०५६

संकलक

ऐतराज फेयङ

ह्याङपाङ-७, ताप्लेजुङ, नेपाल

प्रकाशक

नवराज सुब्बा (फेयङ)

जनस्वास्थ्य अधिकृत

(श्री ५ को सरकारमा कार्यरत)

# प्रकाशकिय

संकलकले लामो समय, अथक परिश्रमका साथ विभिन्न स्थानमा बसोबास गर्ने आफ्ना दाजुभाई बन्धु संग सम्पर्क गरी पारस्परिक विचार मन्थन, शोधखोज, खोजपड्ताल गरी निजले तयार गर्नु भएको वंशावलीलाई लिपिवद्ध गरेर सानो कोसेली स्वरुप बन्धु माझ राख्न पाउँदा खुशी लागेको छ ।

संकलकका अनुसार फेयडहाड साम्बाहरुको आफ्नो राज्य मिवाखोला (ताप्लेजुड) हो । वि.सं. १८०६ मा केही फेयडहाड साम्बा ताप्लेजुड हाडपाड चुँवामा आई वसोवास गरे । आज २५० वर्षको दौरानमा यो जाति ताप्लेजुडबाट अधिराज्यको सुनसरी, मोरङ्ग, झापा, काठमाण्डौ, आदी जिल्ला तथा प्रवास तर्फ भारतको आसाम सम्म फैलिएर गई स्थापित भैसकेको छ ।

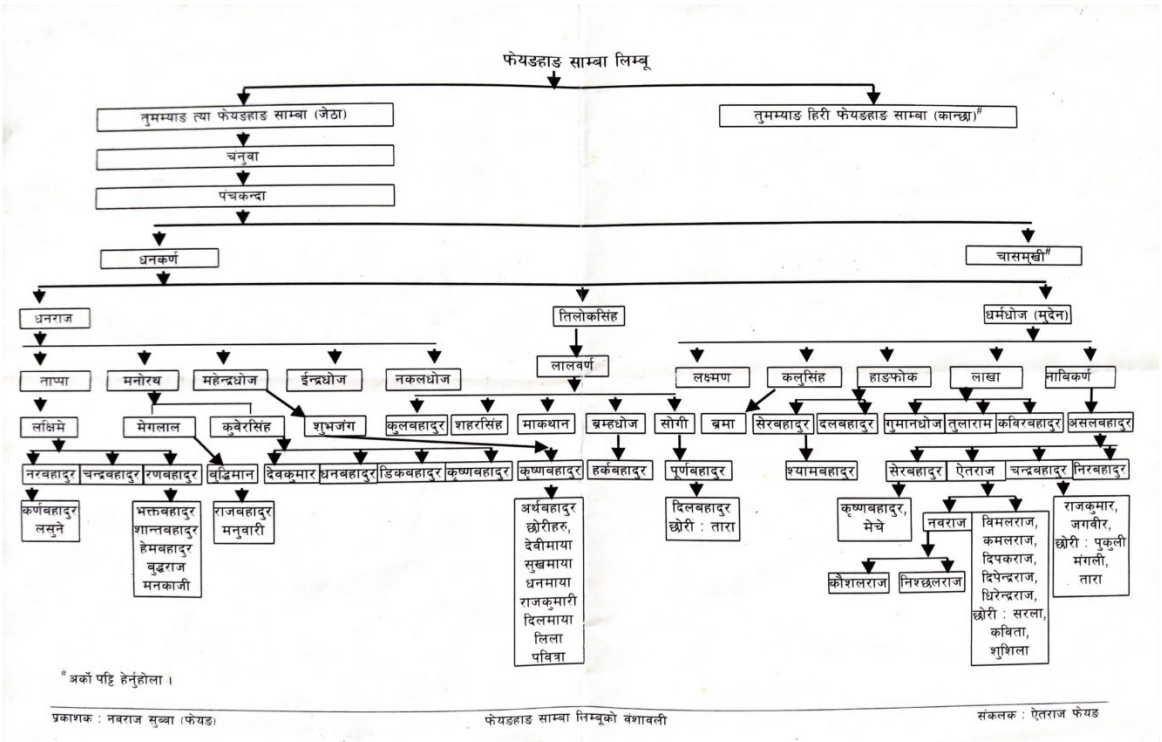
समयको कहालिलाग्दो बदलिदो परिप्रेक्षमा आज हाम्रो आफ्नोपन अर्थात संस्कृति, परम्परा क्रमसः बिस्थापित हुँदै जातिगत ईतिहास, पहिचान तथा अस्तित्व नै असहाय भई छट्पटाइरहेको देखिन्छ । यसैले यस्तो विद्यमान मस्त/व्यस्त अवस्थामा आफ्नो जतित्व, बन्धुत्व र अस्तित्वको लहरो नछिनोस - पहरो नचर्कियोस् भन्ने आग्रहले अभिप्रेरित भएर प्रकाशित गरिएको यो सानो नासो भविष्यका हाम्रा प्यारा सन्तति प्रति समर्पित छ ।

आदर्णिय बन्धुहरु ! यो नै अन्त होइन केवल सुरुवात हो । यसमा परिमार्जन गर्ने स्थान प्रसस्तै छन् । कतिपय छुटफूट भएका आफ्ना सन्ततिका नाम थपेर वा सच्याएर पुनः अर्को संस्करणमा अरु परिमार्जित रुपमा ल्याउनको लागी म आफ्ना मान्यवर दाजुभाई बन्धु, शुभचिन्तक र विद्वानहरुबाट सुझावको स्वागत तथा अनुरोध गर्दछु । सुझाव र सल्लाहको लागि संकलक वा प्रकाशकलाई सम्पर्क राख्न सकिने व्यहोरा अनुरोध गर्दछु ।

प्रकाशक
नवराज सुब्बा
पोष्ट बक्स नं. २४४,
विराटनगर, फोन नं. ०२१-२२३९७

मितिः २०५६।०५।१७

फेमडहाड साम्बा (लिम्बू)
तुमम्याड (ल्या फेमडहाड साम्बा (लोठा)
चनुवा
पचकन्दा
तुमम्याड छिरी फेमडहाड साम्बा (कान्छा)
जगपाल
धनकर्ण
चारमुखी
यवदा
शार्दुलाल
इन्द्रहाड
धनपति
मीनराज
रहमान
पचकन्द
छैरी माकरबक
द्रौपसाल
गामदत्त
कौरेन्द
भ्रमानसिंह
पाखा चन्दवीर
मलबहादुर
ईश्वरलाल
वीर प्रसाद
सत्त बहादुर
गंगा प्रसाद
चन्द्रबहादुर
पूर्णसिंह
बखतबहादुर
गजवीर
मणीकुमार
टेकबहादुर
सूरेन्द्र
रविन्द्र
रतन, गजेन्द्र
दीपक, विकास, प्रकाश
नसीले लकीजोड
दलबहादुर
मानबहादुर
शिवराज
रत्नबहादुर, पदम, धीरज, नन्द, भागिल, मणिन्द्र
केमराज, अमृत
मितराज, मोतिराज
छैरी मन्या, कविता, सविता
द्रौपदीराज
द्रौपदीराज
धनराज
नाग्या
मनोरथ
मनेन्द्रसिंह
इन्द्रधीन
नक्कलसिंह
नरेशसिंह
मेगलाल
कुबेरसिंह
भूमलाग
कृष्णबहादुर
अर्थबहादुर/छैरीमाया, देवीमाया, धनमाया, गजकुमारी, दिलमाया, विन्ना, पविया
नितोकसिंह
नरबहादुर
धनबहादुर
बुद्धिमान
देवकुमार, धनबहादुर, डिलबहादुर, कृष्णबहादुर
फलबहादुर, मनुसे
भक्तबहादुर, शान्तबहादुर, कैमबहादुर, बुद्धराज, मायाबहादुर
राजबहादुर, मनुवारी
भ्रमसिंह (मुडेरा)
लक्ष्मण
कालुसिंह
बमा
हाडलोक
लाखा
नाथिकर्ण
सेरबहादुर
ऐरराज
चन्द्रबहादुर
शिरबहादुर
सेरबहादुर
दलबहादुर
श्यामबहादुर
असलबहादुर
कृष्ण, मेघे
राजकुमार, छैरीमाया, एरनी, मंगली, गंगा
धुमिन्द्रोज, तुलाराम, कालबहादुर
शिवराज
कामराज
नरराज
कोशलराज, शिवशंकरराज


फेयडहाङ साम्बा लिम्बू
तुमम्याङ त्या फेयडहाङ साम्बा (जेठा)
तुमम्याङ हिरी फेयडहाङ साम्बा (कान्छा)#
चनुवा
पंचकन्दा
धनकर्ण
चासमुखी#
धनराज
तिलोकसिंह
धर्मधोज (मुदेन)
ताप्पा
मनोरथ
महेन्द्रधोज
ईन्द्रधोज
नकलधोज
लालवर्ण
लक्ष्मण
कलुसिंह
हाडफोक
लाखा
नाबिकर्ण
लक्षिमे
मेगलाल
कुवेरसिंह
शुभजंग
कुलबहादुर
शहरसिंह
माकथान
ब्रम्हधोज
सोगी
ब्रमा
सेरबहादुर
दलबहादुर
गुमानधोज
तुलाराम
कविरबहादुर
असलबहादुर
नरबहादुर
चन्द्रबहादुर
रणबहादुर
बुद्धिमान
देवकुमार
धनबहादुर
डिकबहादुर
कृष्णबहादुर
कृष्णबहादुर
हर्कबहादुर
पूर्णबहादुर
श्यामबहादुर
सेरबहादुर
ऐतराज
चन्द्रबहादुर
निरबहादुर
कर्णबहादुर लसुने
भक्तबहादुर शान्तबहादुर हेमबहादुर बुद्धराज मनकाजी
राजबहादुर मनुवारी
अर्थबहादुर छोरीहरु, देवीमाया सुखमाया धनमाया राजकुमारी दिलमाया लिला पवित्रा
दिलबहादुर छोरी : तारा
कृष्णबहादुर, मेचे
नबराज
विमलराज, कमलराज, दिपकराज, दिपेन्द्रराज, धिरेन्द्रराज, छोरी : सरला, कविता, शुशिला
राजकुमार, जगवीर, छोरी : पुकुली मंगली, तारा
कौशलराज
निश्छलराज
# अर्को पट्टि हेर्नुहोला ।
प्रकाशक : नबराज सुब्बा (फेयड)
फेयडहाङ साम्बा लिम्बूको वंशावली
संकलक : ऐतराज फेयड

# Appendix D. People and Places

See also,

- Genealogy Publications,
- Support Team, and
- Financial contributors for Genealogy book printing.

**Koshi Baraha Kshetra:**
**A Sacred Ancestral Site for the Phyang Samba Family**



*Photo by Writer, 2023*

**Tungdunge Puja:**
**An Ancestral Ritual of Reverence by the Phyang Samba Family**



*Photo credit: Phyang Samba Biswa Raj, 2024*

**Ling Thang Yak,** Place of Origin of the Samba Phyang Clan : Mewakhola, Taplejung, Nepal



*Photo credit: Chongbang Samba Genealogy, 2009*



*Photo credit: Phyang Samba Biswa Raj, 2024*

**Phyang Samba Society Dharan, Sunsari, Nepal**



*Photo: Writer, 2017*



*Photo: Phyang Samba Dhirendra, 2024*

**Children of Jaspal (25) resided in Sikkim and Panchthar**

**Sikkim**



*Photo credit: Phyang Samba Yog Bahadur, 2019*

**Panchthar**



*Photo credit: Phyang Samba Dhirendra, 2019*

**Phyang Samba Society Sikkim**



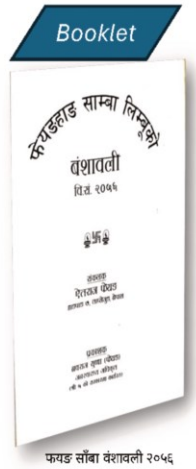
*Photo credit: Phyang Samba Yog Bahadur, 2024*

**Phyang Samba Society UK**

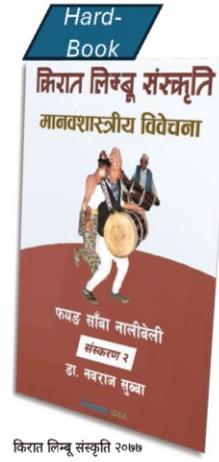


*Photo credit: Phyang Samba Dipendra, 2024*

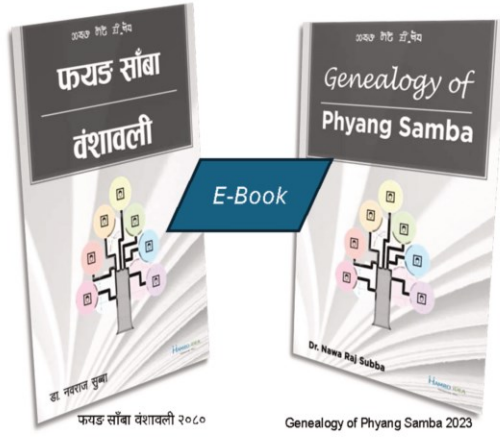
## *Genealogy Publications*




फयङ साँबा वंशावली २०५६




किरात लिम्बू संस्कृति २०७७




फयङ साँबा वंशावली २०८०

Genealogy of Phyang Samba 2023



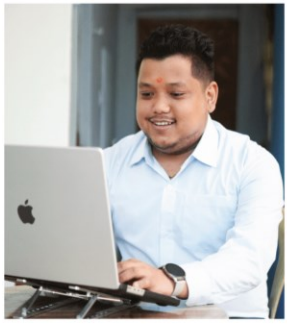
Aita Raj Phyang Samba
Resource Person



Dhirendra Raj Phyang
Samba, Facilitator



Kaushal Raj Subba
Phyang Samba, IT Expert



Nischhal Raj Subba
Phyang Samba, IT Expert

Note: A*ita Raj Phyang Samba (29) is the writer's father, Dhirendra Raj Phyang Samba (30) is the youngest brother, and Kaushal Raj Subba Phyang Samba (31) and Nischhal Raj Subba Phyang Samba (31) are the writer's sons, who are also involved in the genealogy.*

## *Author Introduction and Other Publications*

Dr. Nawa Raj Subba is an experienced public health specialist who has worked for Nepal's Ministry of Health and Population for over 35 years. He has a Ph.D. in Health Psychology and a Master's degree in Public Health and Literature. He has completed significant research projects, written numerous books and articles, and contributed to the corpus of academic knowledge throughout his lengthy career. Dr. Subba has a broad educational background and has shown proficiency in cultural studies, literature, and music, in addition to his knowledge in public health. His many interests have led to publishing multiple books, articles, and music recordings, showcasing his breadth of knowledge and creative pursuits.

**Books in Public Health**

• Towards Immune Health, 2024
• *Nirogi Chalchalan, 2081*
• Traditional and Modern Health Care Practices and Effects on Rajbanshi, 2016.
● Health Seeking Behaviour of Rajbanshi in Morang, Nepal, 2001.
● Assessment of Health Improvement Program, Eastern Nepal. 2003 (Co-writer)
● *Janaswasthyaka Abhyas Ra Anubhav, 2074 (Public Health Awareness Articles).*
● *Janaswasthya Pata, Bata Ra Anubhuti, 2063 (Public Health*

*Awareness Articles)*
● *Janaswasthyaka Sawalharu, 2064 (Public Health Awareness Articles)*
● *Khotangko Swasthya, 2055* District Health Profile
And Research/Review Articles Published.

**Books in Culture**
● *Tungdunge Mundhum Samiksya, 2076*
● Tungdunge Mundhum Review, 2020
● *Kirat Limbu Sanskriti Manavsastriya Bivechana, 2077, 2080*
● Kirat Limbu Culture, Anthropological Investigation, 2023
● *Tungdunge Mundhum, Kirat Akhyan, Ek Adhyayan, 2080*
● An Investigation of Tungdunge Mundhum, 2023
● *Phyang Samba Bamsawali, 2081*
● The Genealogy of Phyang Samba, 2024
And Research/Review Articles Published.

**Books in Literature**
● *Jiwan Mero Sabdakoshma, 2063, an anthology of poems*
● *Bich Batoma Byujhera, 2065, an anthology of poems*
● *Yatra Adha Satabdiko, 2068, an anthology of poems*
● *Chitkar, 2069, short poems*
● *Sahidlai Salam, 2058. Lyrics*
● *Man Ra Mato, 2073, Lyrics*
● *Manko Majheri, 2064, Essays*
● *Samayako Swad, 2070, Essays*
● Life in My Dictionary, 2020, Poems
● The Mind Canvas, 2021, Essays
● *Jokhanama Vartaman, 2078, Poems*
● Self-Reflection at the Moment, 2022, Poems
● Life in my Dictionary, 2020, Poems
● The Mind Canvas, Essays, 2021
● Self-Reflection at the Moment, 2022, Poems
● *Sikkaka Dubai Pata, 2079,* Essay*s* and
● Both Sides of Coins, 2022, Essays, 2022

**Music Albums**

- *Deshko Maya*, Collection of Patriotic songs, 2010
- *Hami Pahile Nepali*, Collection of Patriotic songs, 2013
- *Lukeko Rahar*, Collection of Ghazal Album Audio, 2011
- *Amulya Jiwan*, Collection of Modern songs, 2012
- *Bahar Sanga*, Collection of Modern songs, 2016
- *Himalaima Hiun*, Collection of Folk Songs, 2014, and
- *Pratibimba*, Video Albums 'Pratibimba' Series-1 to 4.

Website: https://www.nrsubba.com.np
ORCID: https://orcid.org/0000-0001-5700-2179



IN THIS BOOK

## Author's Introduction

**Name: Dr. Nawa Raj Subba**
**Full Surname:** Phyang Samba Limbu
**Parents**: Aita Raj Phyang Samba & Naramaya Phyang Samba (Mudenchhong)
**Birth**: 1961 Taplejung Triveni Gaupalika Hangpang 7
**Education**: Ph.D., MPH, MA.
**Experience:** With more than 35 years of experience in public health service to the government, he is currently engaged in research and writing in his retirement.

The Kirat Rai Limbu community actively shapes their cultural identities through their traditional customs of marriage, birth, and funeral rites. 'Nam' in the Limbu language is 'Gham' in Khas Nepali. Using the sun and treating him as a god is a cultural tradition as a witness to significant family events. Important life duties require that the ancestral names and addresses be spoken correctly.

The researcher has employed an anthropological approach to present data, re-evaluating and elucidating overlooked parts of historical and contemporary ontology from the perspectives of axiology and epistemology.

History and genealogy include oral information. Reading the Mundhum takes you to the Manggena Yak and beyond, where all men's last names come from and where people came from. Mundhum connects Kirats to their heritage and pride. Comprehending history is necessary for understanding the present and future. Genealogy shapes culture and continuity. This behavioral pattern predicts ancestry. Anthropology now sees family beyond fathers and children. It must also be able to give reasons, events, and times in response. After all, genealogy is a collection of family trees and a fact- and evidence-based narrative about the past. This genealogy writing analyzed pertinent evidence to establish an updated genealogy of the Phyang Samba ethnicity as a representative of the Nepali nation.

HAMRO IDEA
Implimenting Ideas...

9789937173759